HOW TO RAISE UP THEOLOGICALLY TRAINED LEADERS

IN THE CHURCH OF GOD OF PROPHECY, GRAND BAHAMA

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE DEGREE

DOCTOR OF MINISTRY

BY

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To my loving spouse, on our fiftieth anniversary

(1970–2020)

Thank you for sharing this journey with me.

You have been a pillar of strength to me, and this accomplishment

could not have been achieved without your patience, understanding, and support.

May God's continued blessings be with us in the years to come!

Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

—2 Timothy 2:1-2

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ABBREVIATIONS

BL   Building Leaders

CBL   Center for Biblical Leadership

COGOP   Church of God of Prophecy

COGIC PIP   Church of God of Prophecy Pastoral Internship Program

DTL   Designed to Lead

GCTS   Gordon-Conwell Theological Seminary

LDD   Leadership Development and Discipleship

NBOT   The National Board of Trustees for the COGOP in the

                          Commonwealth of The Bahamas

PTS   Pentecostal Theological Seminary

TMPE   The Master Plan of Evangelism

ABSTRACT

The church needs transformative leadership if it is going to carry out its mandate of reaching the churched and unchurched. It must be prepared to train and reshape individuals who have a calling and are willing to become leaders equipped to minister to an ever-changing world.

This thesis-project seeks to develop a pilot program to identify those who serve the Church of God of Prophecy in Grand Bahama in leadership roles, determine their level of theological formation, and train them to carry out more effectively their responsibilities under the anointing of the Holy Spirit, as leaders in this dispensation.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

General Historical and Geographical Reflection

From a historical and geographical context, this thesis-project seeks to provide

information about the Church of God of Prophecy and its setting in the Commonwealth of the

Bahamas, including the island of Grand Bahama, with Freeport as its second city.

The Church of God of Prophecy

The Church of God of Prophecy (COGOP) traces its founding back to the New

Testament when Jesus "calleth unto him whom he would: and they came unto him. And he

ordained twelve, that they should be with him, and that he might send them forth to preach."[1]

The modern history of the church is closely intertwined with many of the major religious

movements that have swept across America and the world. The church has a rich heritage rooted

in the Protestant Reformation, including the efforts of Luther, Calvin, Zwingli, and others. More

particularly, it is a legacy of what is called the "radical reformation."[2] Radical reform groups,

such as Anabaptists, Mennonites, Baptists, and Quakers, contended that the major reformers had

fallen short of complete restoration of God's church. The radical reformers, therefore, sought to

fully restore the church through deep spiritual experiences, personal piety, and strict moral

discipline.

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1. Mark 3:13-14. Unless otherwise indicated, Scripture quotations are from the King James Version.

2. John M. Duncan for the Centre for Biblical Leadership, *History of Christianity*, Foundations Course Book 3 (Cleveland, TN: White Wing Publishing House, 2010).

When groups of radical reformers immigrated to America in the sixteenth and seventeenth centuries, their ideas found fertile soil and flourished in the colonies. In America, and elsewhere, these groups emphasized experiential salvation, God's love, and practical holiness. Love and holiness were to them the hallmark of the true church, in contrast to the complicated and formal creedalism prevalent in their day. Great revivals, some marked by Pentecostal manifestations, occurred among the radical reform groups, especially the Baptists and the followers of George Whitefield and John Wesley. Following in this tradition, the forefathers of the Church of God of Prophecy viewed their work as both a continuation and restoration of the apostolic church.

The Church of God of Prophecy was formed from 1886 to 1903 under the leadership of Richard Spurling, an ordained Baptist minister; W. F. Bryant, a Baptist preacher; and A. J. Tomlinson, a Quaker. During this period, the church went through several transitions from the "Christian Union" to the "Holiness Church at Camp Creek."[3] It was on June 13, 1903, when the church was officially established under the name "The Church of God" and after a period of disruption in 1923 was subsequently changed to "The Church of God of Prophecy" with A. J. Tomlinson as its general overseer.[4] During the 1930s, the church experienced a tremendous period of revival, and growth was considerable. Mission outreach flourished as the church's ministry began to spread to other countries, including The Commonwealth of the Bahamas.

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3. Varlack, *Foundations*.

4. Varlack, *Foundations*.

The Commonwealth of the Bahamas

The Commonwealth of the Bahamas is a coral archipelago of around 700 islands and more than 2,000 rocks and cays in the West Atlantic southeast of the coast of Florida, USA, and northeast of Cuba. It straddles the Tropic of Cancer and stretches 970 kilometers. According to The Commonwealth website,

> About 30 islands are inhabited, the most important of which are New Providence, in the middle of the group, where the capital Nassau is situated, and Grand Bahama, the northernmost, with the city of Freeport. The other islands are known collectively as the Family Islands or Out Islands. The islands lie on a submarine shelf which rises steeply from deep waters in the east; to the west lie the shallow waters of the Great Bahama Bank. The islands, built of coralline limestone to an undersea depth of about 1,500 meters, are low-lying. The highest, Cat Island, rises to 62 meters at Mount Alvernia; Grand Bahama barely reaches 12 meters. The limestone rock of the islands is permeable, and there are no streams. The water supply is taken from wells or collected from rainwater.[5]

The Church of God of Prophecy has churches in the settlements of seventeen of the inhabited islands, which are called districts and are supervised by district overseers. Transportation to these districts is by boats and planes. Main ports are Nassau (New Providence), Freeport (Grand Bahama), and Matthew Town (Inagua). The Out Islands are served by mail boats that leave Nassau several times a week. There are fifty airports or airstrips throughout the archipelago. The principal airports are Lynden Pindling International (16 km west of Nassau) and Freeport International (5 km from Freeport).

The Church of God of Prophecy in the Commonwealth of the Bahamas

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5. "Bahamas, the," The Commonwealth, accessed August 5, 2019, http://thecommonwealth.org/our-member-countries/bahamas.

After the 1908 General Assembly of the Church of God of Prophecy,[6] held in Cleveland, Bradley County, Tennessee, A. J. Tomlinson, the general overseer, was led by the Spirit to do mission work in a number of countries outside the United States. At the time, COGOP operated solely in the United States. Tomlinson, working in the Southern states in 1910, was deliberate in this move to fulfil his desired goal for global mission. He placed Florida high on the agenda, and this decision laid the foundation for his mission to the Bahama Islands. Bishop Tomlinson and his band left Coconut Grove, Miami, on February 16, 1911, and headed for Nassau, New Providence. Encountering resistance from other religious groups (Baptists, the Church of England, and the Roman Catholic Church), he continued with his mandate to spread the gospel to this new area, reaching several Family Islands in the archipelago.

The work in the Bahamas flourished after Bishop Tomlinson's mission encounter with this island nation, and the local leaders followed his dream, evangelizing and establishing churches throughout the islands, including the Island of Grand Bahama.

The Church of God of Prophecy in Grand Bahama

It was thirty-seven years after Tomlinson's evangelistic tour of the Bahamas that a COGOP church was established on the Island of Grand Bahama. While the spirit of Pentecostalism moved throughout the Caribbean islands, including the Bahamas archipelago, resulting in many being converted, there were leadership concerns as ministers were lacking. This was due, in part, to the geographic makeup of the islands and the lack of transportation and other resources for leadership development. But in 1948 an ordained deacon was appointed

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6. A meeting open to all members; the general assembly is the highest decision-making body in the COGOP. See *Ministry Policy Manual*, 2016 edition.

district overseer for the Island of Grand Bahama, and the first COGOP was established in the settlement of West End, the capital township of Grand Bahama at that time.

The church on the island experienced further growth in membership when migrants from Turks and Caicos, who sought employment in the lumber industry, were added to the church. Among the labor force were men who had been exposed to the Pentecostal movement and became ministers in the COGOP. One was Minister Joseph M. Swann, who later became bishop and district overseer of Grand Bahama.

Under Bishop Swann's leadership, further branches of the church were organized: Pine Ridge and Sea Grape in 1953 and 1957, respectively. Bishop Swann and Deacon Dexton J. Brown were also instrumental in establishing a fourth branch in the settlement of Pine Dale in 1968. Since that time, two branches have been established in the city of Freeport, Grand Bahama, one of which was the Mahogany Street Church and the other a tabernacle that seats two thousand persons and provides the venue for most of the COGOP's district functions. These two churches were established in 1977 and 1984 by Bishop Swann and Bishop Brice Thompson respectively. Bishop Thompson, who was the national overseer at the time, also served as an interim pastor for the tabernacle. From 1984 to 2018 the District of Grand Bahama, through several leadership transitions and mission expansions, has grown to seven churches with Bishop George E. Thompson currently serving as district overseer and senior pastor of the tabernacle.

The district is divided into two zones, East and West Grand Bahama. This is necessary because of the "demographics of the Island,"[7] and this arrangement fosters better fellowship and sharing among the saints, assisting them with their spiritual needs.

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7. Settlements on each of the islands are miles apart with settlers having family connections and the settlements having family names.

Introduction to the Thesis-Project

Over the years, the Church of God of Prophecy in Grand Bahama has experienced great difficulty finding suitable pastors and leaders for continuity in the ministry. This is due in part to the lack of training for succession in ministry. It has been the practice of the national church in the Bahamas to appoint leaders without formal theological training and church administration skills. These limitations have created a void in ministry. Pastors and leaders who have gained experience over the years and are well versed in the Scriptures find themselves having to serve well into their twilight years. These faithful leaders are being challenged in these postmodern times by congregants, many of whom are young people, who have been exposed to and enlightened by other Christian movements. Through their academic training and accomplishments, there are high expectations placed on the ministry for the delivery of the Word and ministerial leadership.

There is a need, and a timely one, to raise up new leaders who can think theologically and preach the Word under the anointing of the Holy Spirit. Writing to a young pastor, Timothy, the apostle Paul gave instruction concerning the core value of leadership development: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."[8] It was stated in a Church of God of Prophecy publication:

> The pattern of training faithful leaders is an integral part to the success of fulfilling the Great Commission (Matthew 28:28-30). As each generation passes the mantle of leadership to the next, it is imperative that these leaders receive the best preparation to bring the mission to completion. With this understanding, this Church is committed to training succeeding generations in the most holy faith, using every means available. And we will use new technologies, along with proven educational training to equip the men

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8. 2 Tim 2:1-2.

and women of the COGOP to preach, teach, and model truths to existing churches while encouraging the planting of new churches in all nations.[9]

It is important for pastors and mentors of COGOP, particularly those who are engaged in full-time ministry, to run with this mandate, taking the lead in raising up leaders. Persons training for ministry will learn best from those who provide practical wisdom, personal understanding, and experience from years of ministry. Through leadership development, pastors and mentors are doing mission work, providing continuity in sharing the gospel for the future. In our training strategies, we must engage our leaders to think theologically and pastorally so they are able to approach ministry holistically. This is a critical issue for the COGOP in the district of Grand Bahama, and leaders have a responsibility and must take the lead to mentor and train the next generation of leaders for our churches. With this in mind, we look seriously at ministry training in the district of Grand Bahama.

Alignment of Governmental, Doctrinal, and Training Policies
with the International and National Church of God of Prophecy

According to Adrian L. Varlack, who is the historian of COGOP,

The Government and organizational practices of the Church must be viewed in large part as a living dynamic under the guidance and control of the Holy Ghost rather than simply as a static set of fixed forms and inflexible, unchangeable rules. The Bible itself evidences certain forms, structures and stated functions of the Church and its leadership, but much of these were culturally conditioned for relevance to those early times.[10]

Bishop Varlack further wrote,

The principle of cultural conditioning in the governmental sense is very important and is one primary reason that the presence and work of the Holy Spirit in the life of the Church is absolutely indispensable. While we do depend somewhat on Church tradition for

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9. *White Wing Messenger* 87, no 1 (August 2010): 8-10.

10. Varlack, *Foundations*, 89.

certain of the forms we follow, we must never become so slavishly beholding or blindly reliant on them until we are unable to adjust them when the Spirit leads us to do so in light of new and changing contextual realities.[11]

This basic thought should guide the discussion of the various elements in developing

leaders for the future. It is unfortunate that we allow culture, traditions, and misinterpretation of

Scripture to retard our progress in thinking theologically. The Holy Spirit, if allowed, will play

his role in the individual's development and should not be used as an excuse for not being

trained and prepared in the delivery of God's Word contextually. Just as the Spirit led the early

church in developing structures, processes, and leadership roles to fit the various contexts it

encountered, so we should expect the Spirit to continue to lead in developing organizational

forms appropriate to a variety of contexts. The church is a living organism with governmental

organization. When we as COGOP leaders fully comprehend the wider scope and purposes of

the church's structures, policies, and practices, we will fulfil our God-given roles more

responsibly, serve with greater diligence, and be more joyful in our participation.

From its inception at the beginning of the twentieth century, the COGOP's pioneers

realized the powerful dynamics of recognizing that in all ministerial and spiritual operations, we

were to shape ourselves after the biblical principle of the Spirit's guidance.[12] At the same time,

the wisdom of earlier church assemblies also realized the critical need to develop a system of

"hierarchical government" in all matters of business pertaining to property, monetary operations,

and legal matters.[13] This delicate balance was required to function in a secularized society that

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11. Varlack, *Foundations*, 89.

12. The Biblical Doctrine and Polity Committee is appointed by the general overseer to serve the church by preparing an exposition for dialogue on matters of biblical doctrine, theology, ethics, and polity for assembly consideration (COGOP *Ministry Policy Manual*, 2016). What follows is based on that committee's work.

13. In an organization, the hierarchy usually consists of a person or group of power at the top with subsequent levels of power beneath them. This is the dominant mode of organization among large organizations; most corporations, governments, and organized religions are hierarchical organizations with different levels of

did not often reflect a belief in the direct rule of God through Spirit-filled leaders. Therefore, the church decreed that it ought to be a body striving to operate under "theocratic principles" in all spiritual, ministerial, and inspirational areas,[14] while recognizing that it functions as a hierarchical government to maintain proper order and discipline in all areas pertaining to business and management of its organization.

In the district of Grand Bahama there are approximately two hundred leaders, some of whom resist formal theological training in the name of complete reliance on the Holy Spirit. But the international leadership of the COPOG has embraced the idea of thinking theologically in partnership with, not in opposition to, the Holy Spirit. They have, therefore, recognized the need for trained pastors and leaders, particularly those aspiring for ministry licensure. Armed with this knowledge, it is fitting to offer a leadership development program in Grand Bahama for the two hundred men and women who have demonstrated their desire to advance themselves in ministry for the proper delivery of the gospel as mandated by our Lord. In this connection, the district of Grand Bahama will undertake to offer the following training program for its leaders.

<div align="center">

Church of God of Prophecy, District of Grand Bahama,

Leadership Development Program: A Strategic Plan

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The objectives of this leadership development program are twofold. First, conduct a survey of the entire ministry of the COGOP Grand Bahama district (bishops, ministers, deacons, pastoral leaders, ministries leaders, Sunday school teachers, and mission team leaders) to

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management, power, or authority (https//www.binghierachical government, accessed July 31, 2019). COGOP recognizes the delicate balance between the theological makeup of the church and business structure that it must maintain for legal purposes (Varlack, *Foundations*, 105).

14. Theocratic principles: "From the inception of the COGOP its pioneering fathers realized the powerful dynamics of recognizing that in all ministerial and spiritual operations that they were to pattern themselves after the theocratic principles of the Bible" (Varlack, *Foundations*).

ascertain their level of ministry training and their willingness to further develop in this area. Secondly, the program will equip existing and potential ministers who have identified and demonstrated a call to ministry with some of the tools necessary to make an impact in pastoral and leadership ministry. This will help close the gap between old and young leaders and the void that currently exists due to a lack of succession planning and training for continuity of leadership. It will also align ministry in Grand Bahama more closely to the practices and goals of the international COGOP.

The research project will proceed in two phases. During the first phase data will be gathered from all serving in ministry to determine age and gender groupings, tenure in the ministry, educational background, previous and present positions held in ministry, plans for personal development in ministry, and how further theological training will enhance their leadership development. This first phase will lay the groundwork for the second, which is to develop a leadership development program.

Once the information from the first phase is gathered and analyzed, a profile for each of the leaders will be established. This will initiate the second phase, in which in-depth interviews with a percentage of the key leaders will be conducted with a view to securing a commitment from them to take advantage of the leadership development program. This will provide them with the necessary skills in Christian theology and enable them to grow in the knowledge of God's Word and in effective delivery of ministry. The leadership development program will commence with a pilot program covering two courses: History and Theology of the Church of God of Prophecy, and Fundamentals of Preaching. The curriculum will cover a three-week period with weekly mentoring to determine the progress of each candidate. The program will

provide the prerequisites for those wishing to continue further studies in leadership development.

The pilot program for leadership training will cover the curriculum as outlined below.

Course Descriptions

Session 1: History and Theology of COGOP (HTCOGOP 001)

This course will expose students to the critical importance of theological practices. It will

expose leaders to the three central principles that govern the church's biblical approach to

ministry: unity of purpose, unity of government, and unity of doctrine.[15] Duration of the course is

one week.

Session 2: Fundaments of Teaching/Sermon Preparation (FTS 002)

This course will focus on enhancing preaching skills by rigorous hermeneutic

examination of various biblical texts and genres, and by looking at a specific preaching style that

establishes the "big idea" of a text and how one can preach without use of notes. A variety of

preaching styles (e.g., first-person narrative) will be explored. Each student will be assigned a

specific text to preach on during the program and be evaluated in a supportive context by

students in the class and the instructors. (This approach is adapted from the Gordon-Conwell

Theological Seminary's Doctor of Ministry program, Pastor as a Preacher.) The sessions will

consist of lectures and discussion, with a heavy emphasis on inductive learning, participation,

and presentations by class members. Duration of this course is two weeks.

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15. These three central principles govern the church's biblical approach (Varlack, *Foundations*, 104).

Results

Students will be evaluated on an examination of the knowledge gained in sessions 1 and 2. Evaluation for session 2 will be based on organization, content, style, delivery, and general effectiveness. Upon successful completion of the two courses, students will be awarded a certificate of completion and encouraged to continue with the leadership development program, which will be developed in the future.

Conclusion

As an island district of the COGOP, training leaders for the future, where do we go from here? Having identified leaders who have demonstrated a strong calling for ministry, older pastors or seasoned ministers will work with each leader, looking to provide specific instructions, tangible opportunities, and a guided mentorship that will allow such leaders to flourish as the church grows and matures. These leaders will seek to partner with like-minded pastors and churches so that we are able to share training resources and ideas.

Albert Mohler, president of Southern Baptist Theological Seminary, wrote:

I emphatically believe that the best and most proper place for the education and preparation of pastors is in the local church. We should be ashamed that churches fail miserably in their responsibility to train future pastors. Established pastors should be ashamed if they are not pouring themselves into the lives of young men whom God has called into the teaching and leadership ministry of the church. I do believe that there is a role for formal theological education, but we should not be seen as an agency that is assigned the task of training ministers by franchise. I want to assist churches and to assist pastors in training pastors. But, after fourteen years of service in this capacity, I am absolutely certain that the finest theological seminary on earth is absolutely incompetent at replicating the actual life of a gospel congregation. I want to train a generation of pastors who will train pastors, and I want to help them in that task.[16]

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16. Adrian Warnock, "Interview—Dr. Albert Mohler, Radio Host and Theologian," November 8, 2006, patheos, accessed July 31, 2019, https://www.patheos.com/blogs/adrianwarnock/2006/11/interview-dr-albert-mohler-radio-host-and-theologian.

I agree with Mohler's disposition. It is the responsibility of the local church to train, affirm, and send pastors/leaders into ministry. Seminaries and colleges are significant aids to this end, but they cannot replace the church. The apostle Paul left his parting exhortation to Timothy at a time when there was a crisis in the church's leadership. Paul exhorted Timothy to set the church on a firm course,[17] establishing qualified leaders who will be faithful to the call. This text remains the blueprint for training leaders today.[18]

Paul told Timothy that his message need not be original, but it must be faithful to the apostolic message. Church leaders must provide spiritual form to the convictions of the next generation of leaders. The church, not the seminary, is the pillar and support of the truth.[19]

Paul Lamey from Grace Community Church in Huntsville, Alabama, wrote,

The church's leaders should be positioned to offer basic training in areas of hermeneutics, theology, sermon preparation, pastoral ministry, and other vital disciplines for aspiring leaders. It is here that seminaries can serve a vital role in coming alongside churches that have sparse resources or lack the academic accountability that more structured environments provide.[20]

Lamey's view is my view also. Leaders who have qualified themselves in ministry should guide students both academically and spiritually and, at the same time, encourage tutors and mentors to be open to continuing education for the effective delivery of God's Word in these changing times. We must know the Word and correctly and effectively deliver the same. Whether one is the senior pastor or a lay leader in a church, a leader cannot afford to take lightly the teaching of the Bible. The Bible is powerful in the right hands and can be devastating in the

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17. 1 Tim 3:14-15.

18. 2 Tim 2:2.

19. 1 Tim 3:15.

20. Paul Lamey, "Three Keys to Training Up Leaders in Your Church," Christianity.com, accessed July 31, 2019, https://www.christianity.com/church/church-life/3-keys-to-training-up-leaders-in-the-church.html.

wrong hands. So, we are to earnestly seek for more knowledge and understanding of God's Word.

There is excitement about this training program, as most of our leaders are young people, a fact which signals the future of qualified leaders for the church. It is anticipated that the courses outlined in the curriculum and future leadership development courses will train up the next generation of biblical expositors that the gospel's impact may continue to grow. It is also envisioned that these young leaders will take advantage of the relationship that the church has with Gordon-Conwell Theological Seminary, which will further advance their theological thinking. Gordon-Conwell has done well in providing training for our ministers, and there is evidence of this throughout the Caribbean region, including the Bahamas.

As the COGOP continues to review and revise its training program, we want to ensure that we raise up leaders who are able to catch the vision and move along with the church in its ongoing pursuit of developing leaders who are able to move the church to higher levels in fulfilling the "mandate of our Lord."[21] This can only be accomplished by leaders who are willing to go beyond the status quo, thinking theologically under the anointing and guidance of the Holy Spirit.

It will be important for those seeking pastoral and leadership ministry to ensure that they are above reproach in all aspects of their lives; otherwise, they might be hampered in their ministry and be considered unfit.[22] Paul's statement to "entrust to faithful men" is not a proof text for the unbiblical notion of apostolic succession. Rather, Paul's emphasis is on the character of the men being trained. These are men who are trustworthy and dependable. Each generation of

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21. Matt 28:16-10.

22. 1 Tim 3:1ff.; Tit 1:5ff.

church leaders is to "entrust" (to hand over for safe keeping) the ministry of the gospel to those succeeding generations.

Practically, mentors can help these candidates by identifying life patterns before aspiring pastors are thrust into leadership. Do they make themselves available to serve? Are they accepting responsibility for various tasks? Are they trustworthy in their relationships in the church, as well as in their reputation toward those outside? The church does not need any more celebrities, but it can always benefit from faithful men and women who will serve the needs of the flock with gospel-focused grace.

In raising up theologically trained leaders in COGOP Grand Bahama, our church's future is secured in its commitment of being obedient to the call of the Spirit and in fulfilling its biblical mandate of reaping the ripened harvest before it is too late.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL PERSPECTIVE

Introduction

Biblical theology is not merely an academic exercise; it is a practical endeavor being done by leaders of church planting movements and church networks around the world. For them, the fulfillment of the Great Commission is at stake, and they are using the Bible like those in the early church in order to obey the Lord's commandments, not just become knowledgeable about its teachings. For leaders to be effective in this endeavor, they must be able to think biblically and theologically, and then train, mentor, and influence others by their character in Christian living. The church must identify, train, and develop leaders to fulfill its mandate of propagating the gospel of Jesus Christ and the interest of the church throughout the world.

In this chapter of the thesis-project, I seek to establish from a biblical and theological perspective the principles of training leaders for the church within the church as seen and demonstrated in the lives of prominent spiritual leaders of the Old and New Testaments. Focus is being placed on leaders of ancient Hebrew communities and first-century Christians, who have vital lessons to teach us on the importance of training the next generation of leaders in the church for the glory of God and the advancement of the gospel. Attention is being drawn to Moses, Jesus, and Paul in the role they played in reproducing spiritual leaders to expand on their knowledge and experience in Christian ministry and leadership development.

It is proposed that insights gathered will provide for further exploration for leadership training for succession in the COGOP Grand Bahama and by extension the national COGOP in the Bahamas.

Training Leaders for the Church within the Church

The church today faces impairment in Christian leadership recruitment, which is a challenge for Christendom around the world. Finding leaders who are devoted and passionate about serving the Lord and the church is a challenge for churches in this dispensation. The early church placed a high value on a call to church leadership, which was a sacred trust and essential in the life of the church. In that day and time people did not rush into the ministry for the wrong reasons because there was high risk connected with it: the church was persecuted; there was not a lot of prominence and prestige in the community for someone in that position. That carried great danger, great risk, much difficulty, hard work, low compensation, and little security. The motives of these leaders were that of commitment, dedication, and servanthood at whatever cost.

In developing successive leaders for the work of Christian ministry, the church should be the central or main place where it all happens. Eric Geiger and Kevin Peck in *The Church and Leadership Development* shared:

> The Church is uniquely set apart to develop and deploy leaders for the glory of God and the advancement of the gospel. The Church is designed by God to create leaders for all spheres of life. Your church is designed to lead, designed to disciple leaders who are, by God's grace, commanded to disciple people in all spheres of life. How can we make such a strong statement? If we believe that apart from Him we can do nothing (John 15:5), we must recognize that much of what is recognized as "leadership" will not stand the test of time. In the end, all that is done apart from Him will be proven to be rubble and worth absolutely nothing. No matter how convincing modern wisdom may seem, apart from the wisdom and activity of God, all human leadership activity will prove futile in the end. Leaders who are motivated by His grace and shaped by His Word are leaders who invest their lives in what really matters. If we believe, as William Temple stated, "The Church is the only society that exists for the benefit of those who are not its members," then all of humanity benefits from the leaders created and formed in the Church. No organization carries such a holy mandate, thus the leaders developed in the Church and by the Church are leaders who are developed for the world. They are developed "in the center" and sent out to the world. The world is impacted and improved by the leaders the Church develops and deploys.[1]

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1. Eric Geiger and Kevin Peck, *The Church and Leadership Development: Designed to Lead* (Nashville, TN: B&H Publishing Group, 2016), 2, 3.

For the church to develop future leaders, the church and its leaders must have a passion

and vision to invest the time, talent, and resources available to achieve that desired goal. In Bill

Hybels's *Courageous Leadership* he points out, "Leadership development requires a vision.

Nothing important can be achieved without a vision. Leadership development never happens

accidentally. It only happens when some leader has a white-hot vision for it, when his or her

pulse rate doubles at the very thought of pumping into the organizational system a steady stream

of competent leaders."[2]

While church organizations place priority on ministries and programs, they tend to

overlook adequately developing leaders to take responsibility for the leadership positions of

these initiatives. It is only when these programs and ministries experience challenges that

churches move leadership development from the bottom of the agenda to the top. Hybels further

states, "Imagine how strong a church would be if it had a deep bench of competent leaders in

every area of its ministry, from small groups to children's ministry to spiritual formation. That

will only happen if leaders shape a compelling vision."[3]

In defining vision, I think of a road map providing the way forward to the plan and

purpose for our lives that should be pursued with conviction, passion, and strong emotion. The

clearer the vision, the stronger the passion. Vision protects from failure and falling. Scripture

tells us that "where there is no vision, the people perish."[4] It is important for the church to raise

up young and visionary leaders committed to meet the needs of their generation and the

succeeding generations. The church depends on the pastor as a leader to cast the vision for its

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2. Bill Hybels, *Courageous Leadership: Field Tested for the 360-Degree Leader* (Grand Rapids, MI: Zondervan, 2002, 2009), 122.

3. Hybels, *Courageous Leadership*, 122.

4. Prov 29:18.

future and ensure that vision casting plays a pivotal role in moving forward in its plan for successive leaders. In Rick Warren's article, "Three Aspects of the Vision God Has for Your Church," he wrote:

> Nothing starts happening until somebody starts dreaming. Every accomplishment started off first as an idea in somebody's mind. It started off as a dream. It started off as a vision, a goal. If you don't have a goal for your church, your default goal is to remain the same. If you aim at nothing, you're definitely going to hit it. A church without a vision is never going to grow, and a church's vision will never be larger than the vision of its pastor. So you as a leader and as a pastor must have God's vision for your church. The very first task of leadership is to set the vision for the organization. If you don't set the vision, you're not the leader. Whoever is establishing the vision in your church is the leader of that particular church. A church will never outgrow its vision and the vision of a church will never outgrow the vision of the pastor.[5]

While I share Warren's views of the role of the pastor, it is my view that every member and leader of the church must share the pastor's vision. The pastor acting alone creates a tunnel that has no light at its ending. The vision, like the mission, must be embedded and illuminated in the hearts and minds of all members, leaders, and followers. Who knows from where the next leader may come? As Robert Coleman observed:

> The Church must put priority on winning and training those already in responsible position of leadership. This, of course, puts a priority on winning and training those already in responsible positions of leadership. But if we can't begin at the top, then let us begin where we are and train a few of the lowly to become the great. And let us remember, too, that one does not have to have the prestige of the world to be greatly used in the Kingdom of God. Anyone who is willing to follow Christ can become a mighty influence on the world providing, of course, this person has the proper training.[6]

The church's approach to leadership training and development should be holistic, which includes church administration. This has been one of the weaknesses in COGOP Grand Bahama, in that there is no formal training in church administration for appointed leaders. Ministers

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5. Rick Warren, "Three Aspects of the Vision God Has for Your Church," January 20, 2017, Pastor.com, accessed March 21, 2020, https://pastors.com/3-parts-of-vision/.

6. Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Revell, 1963), 34.

appointed to the pastoral ministry are not given the training to carry out effectively their responsibilities in church administration, but they are expected to be good stewards and accountable to the polity and procedures of the organization. Appointments should not be based alone on one's ability to preach or teach, but leaders should have the skills to administer with the guidance of the Holy Spirit. It is hoped that this thesis-project will correct this practice and equip successive leaders with the tools for effective delivery of holistic ministry in the church.

Emerging leaders of COGOP, specifically the younger ones, face a world going through vast paradigm shifts. Furthermore, we can expect it to be a world of continuing conflict between ideologies, races, and classes, and as the conflicts divide us as peoples of the world, communication is drawing it closer because of information technology. We are becoming a global village through the movement of migrants both legally and illegally. Our world is a world of religious searching evidenced by denominational shifts and the proliferation of independent religious movements. This no doubt has created the need for leadership development and a widespread call not just for spiritual leadership but for a new kind of leadership—transformational spiritual leadership.

In the process of training leaders for the church within the church, leaders should not lose sight of the ultimate vision, mission, and goal of developing disciples to spread the gospel to the multitudes and at the same time building fellowship with those who believe. By this means, we see in Scripture, the Lord added daily to the church such as were saved.[7] In order for the church to preserve its relevance in reaching the lost as mandated, it must act urgently to sustain its relevance in the delivery of the Great Commission.[8] It must raise up leaders with the conviction

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7. Acts 2:47.

8. Matt 28:19.

that the gates of hell shall not prevail against it, bearing in mind the attacks of principalities and powers and the satanic forces of the world that will come against it. These leaders are to move forward with confidence making disciples of others for succession and continuity.

Prominent Spiritual Leaders of the Old and New Testaments Producing Leaders

I now draw attention to some of the key leaders from both ancient and first-century leadership who have played a pivotal role in reproducing leaders for the work of the Great Commission, church planting, and development. The legacies of these leaders' influence are perpetuated through their followers, providing succession and continuity in leadership. These biblical characters can teach us a great deal when it comes to commitment, determination, faith, conviction, and having a direct contact with the sovereign God. While they faced great challenges and opposition in their work of developing disciples, the Holy Spirit gave them guidance and direction in all their efforts in building others to follow in their footsteps.

Reproduction of Leadership: Moses and Joshua

One of the greatest examples of succession or continuity of leadership in the Bible can be seen in the transition from Moses to Joshua. Both men are well known for their achievements and connections with God in the Old Testament. They also exhibit a good example of mentorship. While Moses could be considered Joshua's mentor, Joshua's call to leadership is seen being directed by God and highlights the transition between the two Christian leaders.[9] In analyzing the call of Joshua,[10] Kevin Beery shared,

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9. Josh 1:1-18.

10. Josh 1:1-18.

Nearly every verse in the call of Joshua hearkens back to an earlier passage in the Pentateuch, frequently in Deuteronomy. Why is this so and what does it mean? The intertexture hermeneutic encourages comparison between the verses in Joshua and those written earlier. The analysis demonstrates a remarkable continuity in the transition of leadership between these two great men and gives evidence that the divine hand was skillfully guiding the succession process. Texts found in the Pentateuch are utilized in the call of Joshua in two ways. The first is when words are directly attributed to their author. This is called a *chreia*. An example is Joshua 1:13, where a command of Moses is cited. This serves to remind the people of Moses' leadership and shows that Joshua's leadership cleanly follows Moses' The other way earlier texts are used in Joshua is that they are *recontextualized*. This means that they are quoted, but no reference is made to their original author or context. This happens frequently in Joshua's call, as shall be seen. Cultural intertexture, which is insider knowledge, would have enabled the Jews to recognize these imported texts. The intertexture analysis of Joshua 1:1–18 evidences continuity between Moses' leadership and Joshua's. This is because God was orchestrating.[11]

During the forty-year trek through the wilderness after the exodus out of Egypt, Moses had begun to prepare Joshua as a leader by mentoring him. When Moses realized he would need a successor, he asked God to provide one. God directed him to Joshua, whom God had prepared for the task. It is important to note that Moses did not choose his own successor, nor was that successor chosen by popular vote. Rather, God's choice of Joshua was revealed to Moses.[12]

Beery further contends,

The primary truth is that God is in charge of succession. He always has been. Recognizing and developing emerging leaders will continue to be a task of current leadership. However, the choice of successor remains in God's hands alone. This is because God is fulfilling His purposes through His chosen leaders. God knew when Moses had completed his task. God also realized that a new leader was required for the next stage, which was entering and taking the Promised Land.[13]

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11. Kevin Beery, "The Moses-Joshua Succession from Joshua 1:1-18," the section titled "Biblical Principles of Leadership, Succession, and Development from Joshua 1:1-18," April 2, 2009, Assemblies of God, accessed March 20, 2020, https//news.ag.org. See also the chart "Examples of Recontextualization in Joshua 1:1-18."

12. Num 27:16-17.

13. Beery, "The Moses-Joshua Succession from Joshua 1:1-18," the section "Biblical Principles of Leadership."

Mentorship is extremely powerful, and this first example from the Bible shows this well. The Lord may have chosen Moses and Joshua, but Moses did a good job of obeying and working as an excellent teacher for Joshua. He displayed several key characteristics of a good mentor.

Delegating Special Assignments and Building Trust

Joshua is first mentioned in Exodus,[14] where Moses is seen assigning important tasks to him, such as selecting him to lead the Israelite army into battle against the Amalekites. In this assignment, Joshua's leadership and warfare skills are being developed for him to lead successfully the Israelites into the Promised Land. Furthermore, God was preparing Joshua as a warrior and showing him God's strength and power in battle. He admonished Moses to continue the mentoring of Joshua, "rehearsing it in the ears of Joshua."[15] Even though Joshua proved himself capable of leadership, he still needed mentoring, which was part of God's plan.

Joshua was chosen by Moses to be one of the twelve spies sent to spy out the land.[16] Out of the twelve, only he and Caleb returned with a good report. Joshua and Caleb tore their clothing at the bad report given by the other ten and urged the Israelites not to rebel in disobedience against the Lord.[17] Because of their faith in the Lord, only Caleb and Joshua were allowed to enter the Promised Land.[18]

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14. Ex 17:8-16.

15. Ex 17:8-16.

16. Num 13:8.

17. Num 14:6-9.

18. Num 14:38.

While Moses made the ultimate decisions, he showed Joshua that he trusted the younger man, who was capable of leading the group of soldiers. He used the performance of Joshua as a reason to continue entrusting him.

Leading by Example

Moses also took Joshua with him to key events, especially those which would influence his relationship with God. We see him in Exodus 24, for example, accompanying Moses up the mountain to receive the Ten Commandments.[19] "The Lord said to Moses, 'Come to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction.' So Moses rose with his assistant Joshua, and Moses went up into the mountain of God."[20] Joshua also guarded the tent of meeting, where Moses met face to face with God.[21] In addition to his military development, Joshua was exposed to God's direct dealings with Moses, thus enhancing his spiritual formation and development. Joshua would frequently remain in that holy place even after Moses returned to the camp.

Joshua was also present when the Lord sent his Spirit upon the seventy leaders of Israel.[22] When two men were prophesying in the camp, contrary to Moses' directions,

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19. Ex 24:13.

20. Ex 24:12-13.

21. Ex 33:11.

22. Num 11:17.

Joshua asked Moses to rebuke them.[23] Joshua refused to rebuke his elders and was concerned with Moses' honor.[24]

Affirmation and Empowerment

Moses affirmed the achievements of Joshua in front of others. God had placed his Spirit in Joshua, which shows God's choice and God's provision for leadership. Moses had Joshua stand before the priest, Eleazar, and commissioned Joshua before all the people. Moses laid his hands on him and conferred some of his own authority on Joshua.[25]

Moses knew when to step aside and let Joshua take the role of leader. By acting in this way, Moses exhibited how a mentor should act and how those actions can have a dramatic influence on the person being mentored and equipped for succession.

When succession is handled according to biblical principles, it can launch the organization into the next phase of God's purposes for it. A competent leader will carefully study the succession principles found in the pages of God's Word to prepare for the inevitable transition to a new leader. In addition to the succession between Moses and Joshua, further examples of Moses' succession could be seen in his teaching of the elders on how to rule in Israel and his passing on the faith.[26] It could be said that great spiritual leaders do follow in the path of their spiritual mentors.

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23. Num 11:28.

24. Num 11:29.

25. Num 27:22-23.

26. Ex 18; Deut 6.

Reproduction of Leadership: Jesus and the Disciples

The story of Jesus and his disciples recorded in the Bible is the most important and obvious case of developing and training leaders who would ultimately go out in the world to propagate Christianity. They were specifically called for this purpose, and to accomplish this, they had to be mentored and trained properly. This was done by none other than the Son of God. While Jesus is never called a mentor, he is referred to as rabbi, which is the Hebrew word for teacher.

The public ministry of Jesus lasted approximately three years. During the initial year, he began gathering a group of disciples, encouraging people to be baptized, and performing miracles. But all of this was done in relative obscurity. Jesus' ministry became more visible and widespread after John the Baptist's ministry ended with his imprisonment and eventual execution at the hands of Herod Antipas, the son of Herod the Great.[27] The second year of Jesus' ministry was a time of increased notoriety and popular favor. His persuasive teachings and the many miracles performed were witnessed and embraced by great numbers of people who heard of his works. Despite the manifestation of this spiritual movement, Jesus was rejected by the people of Nazareth, his hometown. Consequently, Jesus moved to the city of Capernaum, which served as a temporary headquarters for him and his disciples as they ministered throughout Galilee. During the final year of his life on earth Jesus expanded his ministry into Judea and Perea. During this period, he faced ever-increasing opposition from the Jewish religious authorities. Jesus' messianic claims, along with his policy of compassionately ministering to hurting people rather than strictly upholding the letter of the Jewish law, stirred up bitter resentment among some of the Pharisees. These men eventually dedicated themselves to seeing Jesus killed.

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27. Mark 6:14-29.

During these three years of ministry, Jesus was training the men who would be the leaders of his future church. After being baptized by John the Baptist and spending forty days in the wilderness, Jesus started teaching and many people started following him. After a night of prayer and meditation, Jesus chose twelve men out of those who followed him. "He ordained twelve, that they should be with him, and that he might send them forth to preach."[28] From that time forward these twelve men became Jesus' main focus of instruction. These disciples were selected to let the world know of God's love—that God sent Jesus to redeem the world.[29] Jesus was strategic in leadership development.

The twelve disciples were from the Galilee region except for Judas Iscariot, who was from Judea. Their occupations ranged from fishermen to tax collectors; there were even some revolutionaries. Some were married, others not.[30] Their mission was to be companions of Jesus, to follow him as their teacher and to be trained to be his witnesses to the world and the future leaders of his church. Their instruction and conversation would become the teaching, knowledge, and instruction for the church that would later grow and spread.

Jesus knew their personalities, both strong and weak. Jesus knew that these men would disappoint him, desert him, deny him, and betray him. Jesus knew that these men, once filled with the Holy Spirit, would be the first witnesses of the gospel, carrying God's message of redemption to Judea, Samaria, and the ends of the earth. Like the twelve tribes of Israel, these twelve men, along with all disciples of Jesus who follow their lead, were to bless all nations.[31]

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28. Mark 3:14.

29. John 17:23.

30. Mark 1:29-31; 1 Cor 9:3-6.

31. Gal 3:8.

Followers of Christ are commanded to go out and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit. The Lord Jesus knew that it was not enough for the disciples to learn ideas without embracing the best disposition found in their Master. Jesus said, "If you abide in my word, you are my disciples indeed. And you shall know the truth and the truth shall make you free."[32] Jesus was the ultimate mentor, and he used methods that could be used and adapted in mentoring in these times of modernization.

Jesus was willing to invest and empower his leaders. Like the apostle Paul would do years later, he poured into them his very life.[33] Because of this, he entrusted them with power to do the work he himself had done. In fact, he promised them that they would do greater works.[34] Jesus released responsibility and ownership in their ministry. He sent the disciples out on their own, free of micromanagement. Jesus had a leadership succession plan. He consistently reminded the disciples he would not always be with them. He was still the leader, but he left others to take the ministry forward. Jesus was committed to leadership development and replacement**.** He purposefully prepared the disciples to take over the ministry. He pushed his disciples beyond what they felt they were capable of doing.

It could be said that Jesus created a model of what all other mentors should do. He presented the perfect example that others can strive toward. By doing this, Jesus made it clear just how important mentoring is. He constantly led, taught, questioned, commended, and corrected so that the disciples would be ready to serve as mentors after him. While there were many characteristics in the model created by Jesus, we observed these basic ones.

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32. John 8:31-32, New King James Version.

33. 1 Thess 2:8.

34. John 14:12-14.

Trust

Jesus taught his disciples to trust God for all things and be anxious for nothing, as he is

their provider.[35] The *Expositor's Bible Commentary* notes,

> Jesus instructs his disciples not to worry about the physical necessities, let alone the
> luxuries implied in the preceding verses. Far too often our entire existence focuses on
> such things. The argument goes from the greater to the lesser: if God has given us life and
> a body, both admittedly more important than food and clothing, will he not also give us
> the latter? To worry about food and drink is to have learned nothing from the natural
> creation, which testifies to God's providence. The point is not that the disciples need not
> work—birds do not simply wait for God to drop food into their beaks—but that they need
> not fret. They may further strengthen their faith by remembering that God is in a special
> sense their Father and that they are worth far more than birds ("you" is emphatic). Here
> the argument is from the lesser to the greater.[36]

Encouragement

Jesus encouraged his disciples to move forward in faith. This can be seen, among other

places, in the episode of Jesus walking on the sea.[37] In developing the spiritual maturity of

leaders, mentors should encourage mentees to step outside their comfort zone and move forward

in faith when faced with difficult circumstances.

Teaching

Jesus spent a lot of time teaching and instructing his disciples about the truth of God.[38]

He taught them using parables, asking questions and answering them.[39] He corrected them when

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35. Matt 6:25-33.

36. Kenneth L. Baker and John R. Kohlenberger III, *The Expositor's Bible Commentary*, abridged ed., New Testament (Grand Rapids, MI: Zondervan Academic, 2004), Kindle ed.

37. Matt 14.

38. Luke 6:20-49.

39. Luke 9:18-20; Matt 16:13-20; 17:24-27.

it was necessary.[40] He told them those who were and were not his disciples.[41] He taught them love and forgiveness. Jesus often used object lessons to communicate concrete truths to his listeners. He washed the feet of the disciples to teach humility and servant leadership.[42] He called a little child to him to discuss childlike faith.[43]

Creating Opportunities and Empowering Trainees

It was not enough for people to listen to Jesus' teachings. Jesus gave instructions and called disciples to do what he said. For example, he did not just teach the disciples what to do, but also he sent them out to do it and report back when they were done.[44] By empowering the Twelve and giving them opportunities to practice what they had learned, Jesus sent out the twelve disciples to preach the kingdom of God, heal the sick, cleanse the lepers, raise the dead, and cast out demons.[45] He sent them to the people of Israel, the lost sheep of God. He charged his disciples to give as freely as they had received. He sent the Twelve out two by two and gave them authority to cast out evil spirits.[46] According to Luke, he called his twelve disciples together and gave them power and authority over all demons, and to cure diseases.[47] They were

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40. Luke 9:55; 10:17-20; Matt 16:23; Mark 8:33; Luke 22:24-27.

41. Luke 14:26-27, 33; John 8:31; 13:35; 15:8.

42. John 13:3-17.

43. Matt 18:1-4.

44. Luke 9:1-6, 10.

45. Matt 10:5-8.

46. Mark 6:7.

47. Luke 9:1.

already ministering to people while under Jesus' mentorship. Jesus did not do a one-man

ministry. He empowered them to do exactly what he was doing.

The Great Commissioning

After Jesus' death on the cross, he was buried and then resurrected on the third day.

Before he ascended into heaven he appeared to his disciples in Galilee and gave them these

instructions: "Then Jesus came to them and said, 'All authority in heaven and on earth has been

given to me. Therefore go and make disciples of all nations, baptizing them in the name of the

Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have

commanded you. And surely I am with you always, to the very end of the age.'"[48]

This section of Scripture is known as the Great Commission. It was the last recorded

personal directive of the Savior to his disciples, and it holds great significance to all followers of

Christ. The Great Commission is the foundation for evangelism and cross-cultural missions work

in Christian theology. The full text of the most familiar version of the Great Commission is

recorded in Matthew (cited above), but it is also found in each of the Gospel texts.[49] In A. B.

Bruce's *The Training of the Twelve* he wrote,

> In the training of the twelve for the work of the apostleship, hearing and seeing the words
> and works of Christ necessarily occupied an important place. Eye and ear witnessing of
> the facts of an unparalleled life was an indispensable preparation for future witness-
> bearing. The apostles could secure credence for their wondrous tale only by being able to
> preface it with the protestation: "That which we have seen and heard declare we unto
> you." None would believe their report, save those who, at the very least, were satisfied
> that it emanated from men who had been with Jesus. Hence the third evangelist, himself
> not an apostle, but only a companion of apostles, presents his Gospel with all confidence
> to his friend Theophilus as a genuine history, and no mere collection of fables, because

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48. Matt 28:18-20, New International Version.

49. Mark 16:15-18; Luke 24:44-49; John 20:19-23.

its contents were attested by men who "from the beginning were eye-witnesses and ministers of the Word."[50]

Trainees need only to look at these things to understand the importance of the job they have for training others in their lives. Jesus constantly led, taught, questioned, commended, and corrected so that the disciples would be ready to serve as mentors after him. Successful laborers will interest others in becoming laborers. Michael Youssef shared,

> One of the key lessons we learn from the leadership life of Jesus is that the purpose of leadership is not to produce followers, but to produce more leaders. If a leader is not continually recruiting, inspiring, training, and sending out new leaders, then that leader is not truly leading. A leader who produces only followers is just a boss. A leader who is constantly trying to turn followers into leaders helps to guarantee the vitality and longevity of his organization. With this leadership model, Jesus founded an organization—the church that has grown, spread, and lived on over a span of two thousand years, with no end in sight.[51]

In the reproduction of the twelve disciples, Jesus created a model for mentorship using the principles cited in this section that influenced and stuck with the disciples throughout their ministry. As responsible leaders we must be intentional in identifying those who are called and identified by others within the church as having the proclivity for succession and continuity of leadership. We must be resolved to preserve the process of leadership development modeled by Jesus for the preservation of the Christian church and fulfillment of the Great Commission.

Reproduction of Leadership: Paul and Timothy

When Moses began and Jesus modeled well, the apostle Paul continued in his life, especially with Timothy, his son in the faith. Throughout the period of this relationship, Paul

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50. A. B. Bruce, *Training of the Twelve: How Jesus Christ Found and Taught the 12 Apostles, A Book of New Testament Biography* (n.p.: Pantianos Classics, 1871), Kindle ed., 224.

51. Michael Youssef, *The Leadership Style of Jesus: How to Make a Lasting Impact* (Eugene, OR: Harvest House, 2013), 188.

recognized Timothy's calling and gifts, equipped him for the work of the ministry, empowered

him to make full proof of his ministry, put him to the test in a challenging church to develop his

effectiveness, and assured him of his ongoing support and the value of their relationship. He

finally assured him that there is a reward promised for the minister that endures and finishes his

ministry with joy.

In Paul's Pastoral Epistles,[52] he points out his concerns for succession in the ministry and

the need to develop leaders for the church's preservation and to fulfill the Great Commission.

Lawrence R. Farley contends,

> Scholars have called them the Pastoral Epistles since they deal with pastoral matters,
> instructing Timothy and Titus how to shepherd the flock of God scattered throughout the
> world. The geographical and auto-biographical details remain incidental. More important
> is Paul's teaching about "how one ought to conduct oneself in the House of God," the
> Church (1 Tim. 3:15). As a loving shepherd, charged by Christ the Archshepherd to care
> for the souls of men committed to him, St. Paul takes care to instruct others to shepherd
> the flock as well, and the wisdom born from such pastoral and loving care makes these
> epistles timeless and precious.[53]

In recognizing the need for continuity and succession in ministry, Paul, with the leading

of the Holy Spirit, sought the right man for the job. We see, in the book of Acts,[54] Timothy being

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52. The Pastoral Epistles are three letters written by the apostle Paul. The Pastoral Epistles are 1 Timothy, 2 Timothy, and Titus. All three are letters from an old man at the close of his ministry who is concerned for his successors in the pastorate. As such, the letters concern the things that would be crucial for the young pastors to understand—church organization and discipline, including such matters as the appointment of elders and deacons, the opposition of rebellious members or false teachers, and the maintenance of doctrinal purity. Titus was written by Paul to encourage Titus, his brother in the faith, whom he had left in Crete to lead the church Paul had established there on one of his missionary journeys (Titus 1:5). Paul wrote 1 Timothy to Timothy to encourage him in his responsibility for overseeing the work of the Ephesian church and possibly the other churches in the province of Asia (1Timothy 1:3). His second letter to Timothy was written in approximately AD 67, shortly before the apostle Paul was put to death. Imprisoned in Rome, Paul felt lonely and abandoned and recognized that his earthly life was likely coming to an end soon. The book of 2 Timothy is essentially Paul's "last words." Paul looked past his own circumstances to express concern for the churches and specifically for Timothy. Paul wanted to use this last opportunity to encourage Timothy, and all other believers, to persevere in faith (2 Timothy 3:14) and proclaim the gospel of Jesus Christ (2 Timothy 4:2). "What Are the Pastoral Epistles?", Got Questions, accessed March 20, 2020, https://www.gotquestions.org/pastoral-epistles.html.

53. Lawrence R. Farley, *Shepherding the Flock: The Pastoral Epistles of Saint Paul the Apostle to Timothy and Titus*, Orthodox Bible Studies Companion (Chesterton, IN: Ancient Faith Publishing, 2007), 75.

54. Acts 16:1-3.

introduced during Paul's second missionary journey. During his formative years,[55] Timothy was nurtured in a Christian home by his grandmother and mother, Lois and Eunice respectively, who were among Paul's first converts from the Jewish community in Lystra. It must have been during Paul's visits in this area that Timothy was converted to the Christian faith. Several character qualities in Timothy impressed Paul, including his knowledge of Judaism and the Hebrew Scriptures, his Gentile connections through his Greek father, and Timothy's reputation as a devout Christian. Paul was no doubt impressed how his mother and grandmother trained Timothy and how the influence of their steadfast faith affected the life of the young believer.[56] Paul saw something in this young man of deep value for the propagation of the gospel, since he immediately joined him to his team. It was at this moment a mentoring relationship between Paul and Timothy commenced.

The mentoring between the two leaders could be summarized from a study of Paul's first and second epistles to Timothy, in which he points out principles and models for Timothy and other disciples to follow in their leadership development as ministers.[57] To those principles we now turn.

Equipped for Ministry

In addition to selecting Timothy as the right person for the job in ministry, Paul ensured that he was equipped for the task. Knowing that there would be some controversy over the fact

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55. 2 Tim 1:5.

56. 2 Tim 1-5.

57. Farley, *Shepherding the Flock*.

that Timothy was not circumcised, Paul made a decision to have him circumcised.[58] To avoid

confrontation with those who had an issue with uncircumcised believers, and for Timothy to

relate to those with whom he ministered, Paul had him go through the religious ritual.

Paul also empowered Timothy by serving as an example of what it means to be a

messenger of the gospel. After Paul had finished his independent travels to Corinth, he reunited

with Timothy and Silas.[59] Once these men were reunited, Paul devoted himself exclusively to

preaching, testifying to the Jews that Jesus was the Christ.[60] By witnessing Paul's devotion to the

preaching of the Word and his approach to sharing the gospel, Timothy would develop a greater

understanding of the nature of ministry.

Paul served as a faith example; and Paul faithfully encouraged, admonished, and

challenged Timothy to do the same. His letters are filled with passages like I Timothy 4: "Let no

one despise thy youth, but be thou an example of the believers in word, in conversation, in

charity, in spirit, in faith, in purity . . . Take heed unto thyself, and unto the doctrine; continue in

them; for in doing this thou shalt both save thyself, and them that hear thee."[61]

Appointed for Pastoral Work in the Church at Ephesus

Timothy had come a long way and gained the confidence of Paul. In 1 Timothy, Paul

traveled to Ephesus with Timothy. Over a period of time, the apostle left Timothy at the

Ephesian church because a serious threat to sound doctrine had arisen there.[62] While Paul

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58. Acts 16:3.

59. Acts 18:1-5.

60. Acts 18:5.

61. 1 Tim 4:12, 16.

62. Farley, *Shepherding the Flock*, Kindle ed.

directed his attention to the churches in Macedonia, he knew he could trust Timothy to deal with the situation in Ephesus.[63] He gave Timothy a sacred trust to keep the gospel pure from false teachings. Paul trusted Timothy's ability to get the job done and at the same time further entrusted him with the responsibility. In letters to the Corinthians, he urges them to give Timothy the respect due to one who is "doing the work of the Lord, just as I am,"[64] and affirms that he was one who also "preached the Son of God" to them.[65]

Relationally Supported

Another important aspect of Paul's mentorship with Timothy involves the personal relationship that developed between them. Throughout his communications with Timothy and other congregations, Paul's relationship with Timothy is consistently described as one of a father and son,[66] or two brothers,[67] and one that elicits Paul's gratitude. Reading the introduction to his second letter, one feels the love and concern in Paul's heart for his beloved son in the Lord: "To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord. I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I may be filled with joy."[68]

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63. 1 Tim 1:3.

64. 1 Cor 16:10.

65. 2 Cor 1:19.

66. 1 Tim 1:2; 2 Tim 1:2; Phil 2:22.

67. 2 Cor 1:1; Col 1:1.

68. 2 Tim 1:3-4, New International Version.

Timothy's relationship with Paul was characterized by mutual respect and trust, along with commitment and compassion. These are the same virtues that should typify how we relate to our fellow believers. It means the roots of our spiritual lives and ministries are planted deeply in this mutually affirming and edifying soil. As a result, our congregations will be better prepared to deal forthrightly with serious threats that spring up.

To summarize the lesson to be learned from Paul and Timothy one need only quote the passage with which this section began: "What you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well."[69] The church here is called to be faithful to the apostolic witness.[70] For this reason, one can see the principles of succession and continuity not only with Timothy but also with others whom Paul engaged in ministry. Paul's investing his life in discipling others, and Timothy accepting the call to do the same, despite adversities, sets an example we must follow.

Conclusion

In training leaders for the church within the church, the church must be aware it is the place where it all happens. It should have a passion and vision in developing future leaders for succession and continuity of the work in fulfilling the Great Commission. It must be intentional in identifying individuals who have a call on their lives and give them the opportunity to make full proof of their calling. There is an urgency for the church to raise up and develop leaders

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69. 2 Tim 2:2.

70. Apostolic witness: the definition comes from Paul's teachings in Ephesians 4:11 (apostles, prophets, evangelists, pastors, and teachers). These fivefold gifts are all called to equip the saints for the work of ministry and for the edifying of the body of Christ. This is part of the apostolic definition. See Jonas Clark, "Apostolic Definition for Effective Ministry," Jonas Clark Ministries, accessed March 20, 2020, https://www.jonasclark.com/apostolic-definition-effective-ministry/.

armed to fight the exploding forces of evil of this world that have taken root in the lives of humanity.

It is time for the COGOP to move forward aggressively to develop its leaders, removing all barriers, examining its doctrine and polity, customs, and traditions, ensuring they are biblically based. These areas not prayerfully examined could retard church growth and challenge its existence as a body of believers in wake of denominational shifts and the proliferation of independent religious movements. Experienced ministers should remove the barriers of insecurity and the spirit of monarchism and mentor and train those ministers who are called to replace them. The process of training leaders for the church within the church must focus on the ultimate vision, mission, and goal of developing leaders to propagate the gospel to the multitude and develop fellowship with believers for church growth.

In the section about reproducing biblical leaders in the Old and New Testaments we noticed the hand of God working in the lives of these leaders. We should not lose sight that God is in charge of succession as he fulfills his plan and purpose through his chosen leaders. Moses mentored and trained Joshua to take on the task of leading the children of Israel to possess the Promised Land. God was with Joshua as Moses gracefully bowed out and laid his hands on Joshua, conferring authority.

In the reproduction of the twelve disciples, Jesus created a model for mentorship. He constantly led, taught, questioned, commended, and corrected, preparing them to serve as mentors after him. Jesus taught them to trust God. He encouraged them to move forward in faith. He taught them the reality of life by using parables and asking questions and answering them. He created opportunities by sending them out to do the works he had taught them to do. Jesus empowered them, giving them opportunities to practice what they had learned, such as

performing miracles as he did. Finally, he commissioned them to evangelize the world. Jesus'

success in the reproducing of the Twelve provided a constructive model for leaders in the church

today to develop successive leaders who will further reproduce other leaders, perpetuating the

process of leadership development and succession.

In Paul's approach to the reproduction of Timothy, he equipped, empowered, and gave

him relational support. Timothy was promised eternal life if he proved faithful in his labor,

endurance, and steadfast faith in ministry. Paul desired for continuity and succession in the

church, as can be seen in his charge to Timothy: "What you have heard from me through

many witnesses entrust to faithful people who will be able to teach others as well."[71] This

could be used as a model in developing leaders for the church within the church.

The COGOP, at its crossroad in leadership development, should look at these

models moving forward for the kingdom potential that exists. It must be proactive in its

approach to leadership with a conviction for developing others. While the work of

leadership development is hard, God's church is designed to lead with the conviction of its

vision, mission, and assurance that the "gates of hell" shall not prevail against it.

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71. 2 Tim 2:2.

CHAPTER THREE

LITERATURE REVIEW

Introduction

If the church is to remain relevant in years to come, it must be prepared to train and equip

individuals who are called into ministry with the tools to build upon the foundation laid by those

leaders who have labored with "sweat and tears" to bring about the accomplishments and

successes seen in Christendom today. Many scholars have shared the importance of raising up

leaders for succession and continuity if the church is to move forward with the mandate of

further building the kingdom of God. Eric Geiger and Kevin Peck wrote in *The Church and*

Leadership Development,

> The Church of God must be the locus of leadership development that God has designed
> her to be. As we struggle to find traction in this climb to our destiny, so much of the
> world around us is suffering from the lack of God's leaders. The world is in agony
> awaiting the leadership of God through the people of God. We must not give up, and we
> cannot abdicate our duty. There is a way forward, but local churches must pursue this
> endeavor with diligence and determination. Our churches must preach and teach this
> conviction until our cultures bleed it. But we cannot stop there. Our passion must turn to
> action through thoughtful constructs.[1]

While the international COGOP has a mandate to develop leaders through training

programs, the process has somewhat stagnated due to demographics and culture barriers. It is

time for the church in Grand Bahama to move forward with transforming culture, taking

advantage of the resources available through the international church such as Center for Biblical

Leadership (CBL) and Leadership Development and Discipleship (LDD) and its consortium

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1. Eric Geiger and Kevin Peck, *The Church and Leadership Development: Designed to Lead* (Nashville, TN: B&H Publishing Group, 2016), 125-26.

arrangements with Gordon-Conwell Theological Seminary (GCTS) and Pentecostal Theological

Seminary (PTS). Geiger further contends,

> Every gathering of people, every organization has a culture. Local church is much more than just an organization; every church has a culture. Some church cultures are healthy and some are unhealthy, but every church has a culture. Healthy church cultures are conducive for leadership development. They don't merely say they value leadership development; they actually believe the Church is responsible to develop and deploy leaders, and they align their actions to this deeply held conviction. Organizational culture, and more pertinently church culture, is intensely potent. Church culture is a powerful force in the hands of those who shape a local church according to God's design.[2]

In the absence of a structured plan for developing leaders for succession and continuity of

leadership, the COGOP in Grand Bahama will continue to struggle with church growth and

turnover of membership. It must examine its culture in appointment and retention of its leaders

and put in place plans that are flexible in the modern situation, which continues to experience

ongoing paradigm shifts. Geiger adds,

> Churches, in general, struggle to equip people for ministry. In a recent research project, pastors were surveyed and asked questions about their church's plan for developing and training people for ministry. Less than 25 percent of church leaders said they had any semblance of a plan. Essentially the vast majority of churches admit they have absolutely no strategy for developing the people in their churches for ministry. Clearly, equipping others is a missing conviction in churches. Yet the apostle Paul wrote to the church in Ephesus: And He personally gave some to be apostles, some prophets, some evangelists, some pastors and teachers, for the training of the saints in the work of ministry, to build up the body of Christ, until we all reach unity in the faith and in the knowledge of God's Son, growing into a mature man with a stature measured by Christ's fullness. (Eph. 4:11-13) Paul's exhortation is clear. When pastors/teachers train and prepare God's people for ministry, the result is the body of Christ is built up. These two problems are interconnected. The scarcity of healthy churches and the lack of passion and plan to train people for ministry are not unrelated problems. In fact—according to the apostle Paul—one is the result of the other. Quite simply, a failure to equip people for ministry results in an unhealthy church. A lack of conviction for equipping results in an immature body of believers.[3]

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2. Geiger and Peck, *The Church and Leadership Development*, 125-26.

3. Geiger and Peck, *The Church and Leadership Development*, 34-35.

This section of the thesis-project aims to provide a review of literature on training and developing leaders for the church within the church. The literature review attempts to gather an overview of leadership development programs that relate to the project title. The program objective is to equip existing and potential ministers who have identified and demonstrated a call to ministry with the tools necessary to make an impact in their pastoral and leadership positions and to align the ministry in Grand Bahama in participation with the global COGOP. Further goals for the plan are to allow for succession planning and training for continuity of leadership. The review, therefore, explores related church-based programs on training and mentoring leaders: identifying the selection process; modus operandi of the training methods; the supportive climate provided to the trainees by the church; and the impact of the course on the trainees' efficiency and the effect on the church.

But first a word from non-church sources about transformational, mentoring leadership.

Transformational Leadership

Emerging leaders of COGOP, specifically the younger ones, face a world going through vast paradigm shifts. Furthermore, we can expect it to be a world of continuing conflict between ideologies, races, and classes, even as the explosion of information technology turns us into a global village. And in this world people are searching for spiritual answers, evidenced by the proliferation of independent religious movements. No wonder there is a leadership vacuum and a widespread call not just for leadership but for a new kind of leadership—what some have called transformational leadership.

James MacGregor Burns has conceptualized leadership as either transactional or transformational. "Transactional leaders," he asserts, "are those who lead through social

exchange while Transformational leaders are those who stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity."[4] According to Bernard Bass and Ronald Riggio, "Transformational leadership involves inspiring followers to commit to a shared vision and goals for an organization or unit, challenging them to be innovative problem solvers, and developing followers' leadership capacity via coaching, mentoring, and provision of both challenge and support."[5]

A strong component in developing transformational leaders is empowerment. According to Bass and Riggio, "Empowering leadership means providing autonomy to one's followers where they are allowed and encouraged to enable, direct and control themselves in carrying out their responsibilities in aligning their goals with the goals of their leader and the larger organization."[6] One should add that empowerment allows for the measurement of an individual's capabilities. It brings out the strengths and weaknesses and assesses the mistakes and the lessons to be learn from them.

Empowerment is also a vital component to release the full potential of the aspiring leader. In the transition stage there should be a two-way exchange between the one empowering and the one empowered. Some leaders circumvent failures in the leadership development of their followers, covering their weaknesses, and by doing so, keep them from reaching their potential. But trainees learn from failures and mistakes, and not giving them this chance to grow creates lost opportunities in the development process. Followers must take responsibility for their personal development while relying on the leader to provide guidance and direction. But leaders

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4. James MacGregor Burns, *Leadership* (New York, NY: Harper & Row, 1978), 3.

5. Bass and Riggio, *Transformational Leadership*, 4.

6. Bass and Riggio, *Transformational Leadership*, 193-209.

must empower those they train to become leaders, not followers. As Bass and Riggio point out, "Empowerment of followers by a leader involves delegating important tasks and responsibilities to them. To truly empower, the leader must at times take a hands-off approach."[7] If this approach is done well,

> Transformational leaders motivate others to do more than they originally intended and often even more than they thought possible. They set more challenging expectations and typically achieve higher performances. Transformational leaders also tend to have more committed and satisfied followers. Moreover, transformational leaders empower followers and pay attention to their individual needs and personal development, helping followers to develop their own leadership potential.[8]

This model of transforming leaders requires a vision for church leadership development in which coaching and mentoring play a significant role in the development process. Future leaders need relational discipling if they are to develop their full potential in ministry. It is important for a prospective leader to know that there is one to whom he or she can turn for counsel, verification, and guidance. A seasoned and professional mentor or coach is invaluable in helping to guide and validate a leader's choices and decisions.

This thesis-project seeks a transformational model of leadership—to develop leaders who will take on the responsibility of moving the church in Grand Bahama to a higher level of theological thinking and, at the same time, provide them with support, mentoring, and coaching in their leadership development. While there may be many successful leadership development programs in churches around the world, including those within the international COGOP, I have found the following models useful in developing a leadership development program for COGOP Grand Bahama:

- Designed to Lead (DTL): Pipelines and Pathways

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7. Bass and Riggio, *Transformational Leadership*, 193-209.

8. Bass and Riggio, *Transformational Leadership*, 4.

- Building Leaders (BL): Blueprint for Developing at Every Level of Your Church

- The Master Plan of Evangelism (TMPE)

- Church of God of Prophecy Pastoral Internship Program (COGOP PIP)

Model Leadership Development Programs

Designed to Lead (DTL): Pipelines and Pathways

Geiger and Peck argue that "churches that consistently produce leaders have a strong conviction to develop leaders, a healthy culture for leadership development, and helpful constructs to systematically and intentionally build leaders,"[9] and "all three are essential for leaders to be formed through the ministry of a local church."[10] In building a biblical and theological basis for their claims, the authors contend that from the first recordings of history, God has made it clear that he has designed creation to be led by his covenant people. More than that, he has decided what his people are to do with that leadership. Whether one is called to lead at home, in the marketplace, in God's church, or in one's community, if people are called by God, they are called to lead others to worship the glory of God in Jesus Christ. God has designed his people to lead.

The authors open *Designed to Lead* with this question: "Where is the leadership locus in your community?"[11] They then seek to show that the local church ought to be a primary leadership locus in every community. Their conviction is that the church is particularly commissioned and equipped to call and develop leaders in all spheres of life. Paying attention to

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9. Geiger and Peck, *The Church and Leadership Development*, 14.

10. Geiger and Peck, *The Church and Leadership Development*, 15.

11. Geiger and Peck, *The Church and Leadership Development*, 1.

their personal experience in ministry, studying leadership development, and interacting with churches and ministry leaders who developed other leaders, the authors articulate that churches must possess conviction, culture, and constructs. The ways churches can systematically ensure that leaders are developed is by establishing constructs in the context of a leadership culture that grows out of a strong conviction that all people are called to leadership. They believe this framework encompasses what must happen in a local church for leaders to be developed and deployed.

In describing each section in the framework, the authors outline in detail the following three points:

- **Conviction:** a God-initiated passion that fuels a leader and church. Conviction is at the center of the framework because without conviction to develop others, leadership development will not occur. Developing leaders must be a burning passion, a nonnegotiable part of the vision of a local church and her leaders, or it will never become a reality. The essential task of developing others must not be at the mercy of other things, of lesser things in a local church. Once the church leaders share this conviction, this ambition must become part of the very culture of the church itself.

- **Culture:** the shared beliefs and values that drive the behavior of a group of people. The church that believes in and values the development of others collectively holds the conviction for leadership development.

- **Constructs:** the systems, processes, and programs developed to help develop leaders. Wise leaders implement constructs to help unlock the full potential of a church that seeks to be a center for developing leaders. Constructs provide necessary implementation and execution to the vision and passion of culture and conviction.

In developing a training program for COGOP Grand Bahama in this framework, I have come to understand that there is a compelling need to move forward with conviction and passion to identify those persons who have demonstrated a calling on their lives. Geiger and Peck build a strong case that developing leaders is not merely a pragmatic need but a divine calling. They contend that God designed people to lead and in so doing bring him glory. We in COGOP should not let culture and traditions stand in the way of biblical truths. We must examine our doctrinal beliefs to determine their biblical interpretation and alignment with the Scriptures and collectively adjust where necessary, for the development and training of leaders who are able to think biblically and theologically under the leading of the Holy Spirit. As we in COGOP seek to train leaders, we look at section three of Geiger and Peck's framework focusing on constructs that provide a "pipeline and pathway" in the context of developing a training program for leadership development for the church.

To construct that pipeline or pathway this thesis project pursues a twofold objective. First, we survey the entire ministry of the COGOP, Grand Bahama district (bishops, pastors, deacons, ministries leaders, Sunday school teachers, and mission team leaders), to ascertain the leaders' level of theological training and their willingness to develop further. Second, we develop a program to equip existing and potential ministers who have identified and demonstrated a call to ministry with some tools necessary to make an impact in their pastoral and leadership positions and to align the ministry in Grand Bahama in participation with the global COGOP.

Building Leaders (BL): Blueprint for Developing at Every Level of Your Church

Aubrey Malphurs and William F. Mancini in *Building Leaders* present a framework for understanding leadership development and provide essential information for building a leadership development process for the church. These authors, like Geiger and Peck, contend that "leadership training today has yet to become a priority for most Christian organizations, and [we] are convinced that until all this changes, they as well as the rest of the world will continue to flounder in the sea of change that has ushered in the twenty-first century."[12]

Malphurs has written books on the importance of a church's core values, mission, vision, and strategy, as well as on church planting and revitalization, and he suggests "if a church, whether small or large, doesn't have strong leaders at every level to implement these vital concepts, it will not prosper."[13] He adds that "the statements and strategies are only tools and the key to ministry is and always has been competent, godly leadership."[14] He further advises that the solution to the leadership crisis is to do a much better job of leadership development—not the preparation of better senior pastors or church staffs alone but development of committed leaders at every level within the organization. He stresses that a godly senior pastor and an excellent staff can accomplish only so much, and the church's aim should be to train as many leaders as possible and to have competent leadership at every level of ministry.

The authors conclude that leadership development builds on discipleship and that every leader is a disciple but not all disciples are leaders. It is their view that leadership development

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12. Aubrey Malphurs and William F. Mancini, *Building Leaders: Blueprint for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker Publishing Group, 2019).

13. Malphurs and Mancini, *Building Leaders*, 9.

14. Malphurs and Mancini, *Building Leaders*, 9.

requires empowerment: "the intentional transfer of authority to an emerging leader within specified boundaries form an established leader who maintains responsibility for the ministry."[15]

From a biblical and theological perspective, the authors share that the process for leadership development must follow the design that God has for it and that Jesus used. They offer a three-phase process that Jesus used for leadership development. Phase one was "from seeking to believing."[16] Jesus called seekers to follow him and his teaching. He did the same with the Twelve. Phase two moves from "believing to following."[17] Here he calls people to not merely follow but to be committed. Malphurs and Mancini measure "committed" by teachings in John's Gospel: they abide in his word,[18] love one another,[19] and bear fruit.[20] The purpose is to take these committed followers and make them "fishers of men." Phase three takes them from following to leading.[21] "Not only did Jesus train his disciples for ministry, but he also sent them out to do ministry—His ministry."[22] The historical details of Jesus' practices are not prescriptive, the authors contend, but descriptive. The modern church does not need to find twelve individuals and walk the countryside, but it does need to be intentional about turning non-believers into committed leaders in ministry.

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15. Malphurs and Mancini, *Building Leaders*, 37.

16. Malphurs and Mancini, *Building Leaders*, 59.

17. Malphurs and Mancini, *Building Leaders*, 61.

18. John 8:31-32.

19. John 13:34-35.

20. John 15:8, 16.

21. Malphurs and Mancini, *Building Leaders*, 61.

22. Malphurs and Mancini, *Building Leaders*, 63.

Malphurs and Mancini provide a four-step process that Jesus followed and that the modern church should as well: recruitment, selection, training, and deployment.[23] Here are some details of the four-step process given by the authors.

- **Recruitment:** Recruitment must be intentional. Jesus took the initiative and called his disciples. "Jesus teaches that we should recruit the leaders we want to develop."[24] The church cannot take just any person who wants to be a leader because not all believers are leadership material. God has gifted them in different ways and it is the responsibility of the current church leaders to help people discover their gifts and get them doing what they were made to do.

- **Selection:** Selecting leaders is a prayer-bathed process, as Jesus shows in John 17 and Luke 6. In Jesus' ministry to his disciples, he selected the ones he would train to be leaders. Jesus is intentional. He had spent the entire night in prayer,[25] and the next day he called his disciples to him and designated them apostles and thus leaders.[26] It is no surprise that before selecting and appointing his disciples as leaders and deploying them in ministry, Jesus prayed for them. What is surprising, however, is that he prayed to the Father all night. The implication from the position of the passage in its context is that he prayed about and for the disciples whom he was about to choose and send out for ministry. The principle is that leader-developers are wise to bathe their leadership-selection process in much prayer because selection is so important.

23. Malphurs and Mancini, *Building Leaders*, 64.

24. Malphurs and Mancini, *Building Leaders*, 65.

25. Luke 6:12.

26. Luke 6:13.

- **Training:** Training is the biggest part of the entire development process, but *Building Leaders* does not provide a script for it because each church is different. However, Malphurs and Mancini provide an important reminder for all churches by saying, "We can measure our success not by the numbers of people we attract but by our relating to and training a competent, godly core of leaders who will have significant ministries long after we have been forgotten."[27]

- **Deployment:** According to Malphurs and Mancini, the final phase, deployment, may be the most crucial. If a church trains leaders and does not let them lead they might as well not bother. Many churches drop the ball on this one. When most churches "get people plugged in" it usually means having them greet people, pass a tray, or be a part of some team that serves the needs of the institution. This is not leadership deployment. Leaders should be developed and equipped (with finances and resources) to do ministry in the real world, not just in the "Holy Clubhouse" that many churches have become.

Malphurs and Mancini spend some time in discussing the process from an administrative standpoint and give examples of leadership development in large and small churches. These examples are helpful in seeing how leadership development can and should be implemented in every church. They present a blueprint which has been taken by different people in different contexts and turned into a process that works for God's glory.

The most powerful insight gathered from Malphurs and Mancini's four steps used by Jesus is that the church needs a leadership development culture. This means that leadership

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27. Malphurs and Mancini, *Building Leaders*, 67.

development is not an extra activity that the church does but is at the heart of what every church does. Jesus practiced it, the early church practiced it, and so we should practice it. I believe that this is the key to ensuring the future of the COGOP. I am convinced that most churches will never break certain growth barriers because they have no intentional leadership development process in place.

<p align="center">The Master Plan of Evangelism (TMPE)</p>

Robert Coleman's purpose in *The Master Plan of Evangelism* is to examine the evangelistic strategy used by Jesus Christ in his leadership development of his disciples. By studying the ways of Christ in the Gospels, Christians learn a model of evangelism and discipleship that can be trusted. The study could not be more revealing, for Jesus is a perfect example. From the beginning of the work, Coleman's concern for evangelism appears: he mentions worldwide evangelism multiple times. Jesus illustrates "God's strategy of world conquest."[28] But this world conquest will be accomplished through the leadership development of individuals. Coleman notes that the model he prescribes from the life of Christ seems strikingly simple considering the busyness often associated with the modern church. He features the following eight principles from the Master's plan.

Selection: First, Jesus selected men who would follow him. He chose the twelve disciples.[29] This was Christ's strategy for reaching the world: "His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow."[30] The men

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28. Coleman, *The Master Plan of Evangelism*, 18.

29. Luke 6:13.

30. Coleman, *The Master Plan of Evangelism*, 21.

he selected were not perfect, but they were teachable. These twelve would grow to be the foundation of the church. This method reveals that Jesus was "not trying to impress the crowd, but to usher in a kingdom."[31]

Robert Clinton, professor of leadership at Fuller Seminary, also believes that a major function of existing leaders is the selection of rising leadership. Clinton defines "selection" as observing who God is selecting and then finding ways to enhance their development. Being aware of what God is already doing means that you can much more wisely advise and mentor emerging leaders. You can point them to formal and informal training which can move them along in their development process. But the only way for this selection and mentoring to work is to observe potential leaders in their natural habitat, the local church. It is in the local church setting that God demonstrates his calling and equipping of future leaders.

Association: Jesus associated closely with the men he selected, and his whole ministry centered around them. In fact, this personal appointment to be in constant association with him was as much a part of their ordination commission as the authority to evangelize. Coleman applies this point to the church of today by calling leaders to personally care for those they disciple. "It must have as its basis a personal guardian concern for those entrusted to their care."[32]

Consecration: Jesus consecrated his close followers in that he expected their obedience. To be a follower of Jesus is to count the cost. We can live for ourselves free and wild now, and then pay the price later. Conversely, we can live out our eternal life now, where the way is hard but in the end there is joy everlasting. Coleman says, "There is no place in the Kingdom for a

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31. Coleman, *The Master Plan of Evangelism*, 30.

32. Coleman, *The Master Plan of Evangelism*, 48.

slacker, for such an attitude not only precludes any growth in grace and knowledge but also destroys any usefulness on the world battlefield of evangelism."[33]

Impartation: Jesus imparted his own life into the men whom he had selected and called to obedience. His was a life of giving—giving away what the Father had given him.[34] Coleman emphasizes the need for the Holy Spirit in any evangelistic method and contends, "It is only the Spirit of God who enables one to carry on the redemptive mission of evangelism."[35] The Christian who follows Christ's method of evangelism must pour his or her life into others by the power of the Holy Spirit.

Demonstration: Christ demonstrated to his followers what a life of godliness looked like. Christ displayed to his followers the full range of the Christian life. He modeled a life of prayer.[36] He taught them how to evangelize by allowing them to watch him do it. While Jesus was teaching the disciples about himself and about the gospel message, Jesus gave them the supreme model on how to live.

Delegation: Jesus delegated work to those who followed him. Coleman highlights Matthew 4:19, showing the Christ intended to make his followers fishers of men. The disciples took on numerous responsibilities including preparing food, arranging accommodations, baptizing, preaching the kingdom, and healing. Using practical wisdom, Coleman applies this point to modern-day evangelism by calling for practical work assignments accompanied by a

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33. Coleman, *The Master Plan of Evangelism*, 59.

34. John 15:15; 17:4, 8, 14.

35. Coleman, *The Master Plan of Evangelism*, 66.

36. Luke 11:1-4; Matt 6:9-13.

high expectation that they be completed. Jesus gave practical things for the disciples to do, to model what they had learned from him.

Supervision: Jesus supervised his followers. He kept check on them. Coleman asserts that "Jesus made it a point to meet with his disciples following their tours of service to hear their reports and to share with them the blessedness of his ministry in doing the same thing."[37]

Reproduction: After Jesus completed his earthly ministry, he expected the disciples to continue the work. The Discipler trained his disciples to be disciple-makers, as must we today. This is how the church reproduces: "teaching them to observe all that I have commanded you."[38] Our purpose as Christ's church is to carry on his work in making disciples.

Like Malphurs and Mancini, Coleman brings a great deal of methodological structure and purpose to disciple making. The insights gathered from his model will prove to be of great value to those desiring to prepare men and women to assume positions of leadership. I am further convinced that this process will transfer to any cultural environment, including that of COGOP.

Leadership Development and Discipleship (LDD): Mentor/Intern Sessions

Leadership Development and Discipleship is a program that serves COGOP's ministry and laity. In their ongoing training and development programs, through their Accredited Ministry Development Centre, the denomination provides educational programs that are theologically sound and practical in scope so that leaders within the movement are equipped to serve with spiritual fervor, personal integrity, and authentic leadership. Kathryn Creasy, executive director of LLD, comments:

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37. Coleman, *The Master Plan of Evangelism*, 91.

38. Matt 28:20.

One of the most transformative experiences of my life was to be intentionally mentored. During the 12 months I was mentored, I grew exponentially in my understanding of my spiritual gifts and God's purpose for my life. I dug into Bible Study and increased in my ability to lead. And most importantly, I learned to walk in community, sharing my spiritual struggles with others for the sake of restoration and guidance. Mentoring, unlike training, focuses on transformation. It is an intentional focus on helping another grow in spiritual maturity, relational health, as well as ministry and leadership abilities. Rather than focusing on training an individual to accomplish a task, mentoring focuses on the development of the whole person. In mentoring, the focus is on relationship, modeling through partnering in ministry and personal spiritual transformation. Mentoring is the most effective means of multiplying godly and capable Christians. 2 Timothy 2 (NIV) clearly states this multiplication factor, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others." Paul mentored Timothy; Timothy deposited what he had received from Paul in other reliable individuals. These individuals were then prepared to deposit what they had received in others. As you consider developing mentoring opportunities for new believers and emerging leaders in your local church, take a moment to think about a personal blessing mentoring offers. Mentoring births spiritual sons and daughters. These spiritual sons and daughters often continue living out the vision, passion, and ministry of their mentors as well as maintaining lifelong relationships that provide support and encouragement.[39]

Lattis R. Campbell's *Developing Leaders for the Church* speaks to the process of

homegrown leadership development and mentoring/coaching and contends,

The process is best done within an environment of mentoring or coaching. The relationship that exists within a one-on-one mentoring experience is best suited for the greatest potential of development and is very accommodating to cultures that place great value on relationships. The process of seeing something done, rather than merely hearing how it is done, breeds confidence. The art of doing a task with someone as a guide develops ability. The satisfaction of successfully accomplishing a mission and having a tutor give evaluation, positive criticism, and praise is very empowering.[40]

Tim Elmore adds, "Humans 'own' truth much more quickly when it is learned from relationship

and experience [rather] than from a sterile classroom."[41]

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39. Kathryn Creasy, "The Value of Mentoring in the Local Church," *White Wing Messenger*, 2019, 18.

40. Lattis R. Campbell, *Developing Leaders for the Church/Biblical Principle of Leadership Empowerment* (self-published, 2013), Kindle 1410 of 1779.

41. Tim Elmore, *Mentoring: How to Invest Your Life in Others* (Decatur, GA: Equip, 2001), 21.

There is no question that mentoring is a vital part in the process of developing leaders. We have not seen this to a great extent in the COGOP Grand Bahama culture. Our culture leans more toward "follow the leader" or "follow by example." The relational one-on-one aspect of mentoring is lacking. The mentor/intern session offered by one of LLD's program models could be beneficial in the context of developing a leadership training program for the COGOP Grand Bahama. Pastor Joshua Gilliland offered this advice,

> As pastors and leaders of ministries within the local church, we must make a conscious decision to provide mentoring opportunities for new believers and emerging leaders. Find the right people to mentor individuals who are passionate about ministry and willing to fully invest in the spiritual development of other believers. Provide training that guide these mentors' spiritual, emotional, and relational development. Support and hold mentors accountable by setting scheduled times to pray and counsel together.[42]

In *COGOP's Pastoral Internship Program*,[43] Brian T. Sutton has provided a model for mentoring as part of the curriculum to support various "minister in training" programs available to nations. The model includes sessions such as mentor and mentee acquaintance; the understanding of ministry; the role of self-care in ministry; the various roles a minister will fill in leading services; the role of preaching and teaching for ministry; how to go about selecting, organizing, and training church leaders; finances and the local church; the resources found to be most helpful for the ministry; the minister's relationship to the overseer—what types of things should be shared with the overseer and the value of reporting; the approach to visitation and counseling; the minister's relationship to the congregation; the value of the ministerial development program; and evaluating the internship with the intern—discussing the learning that has taken place and identifying areas for further growth.

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42. Joshua Gilliland, pastor of Internationale Jesus Gemeinde, Langen, Germany, quoted in Creasy, "Value of Mentoring," 18.

43. Brian T. Sutton, *COGOP's Pastoral Internship Program* (Cleveland, TN: White Wing Publishing House, 2014).

This model provides the participant with opportunities to be involved in the practice of pastoral ministry and could play a significant role in relational development in the leadership development process. It is necessary to change the mindset of "follow by example" or "follow the leader" and become more relational and intentional in the approach of mentoring the intern for leadership development. Going forward, this model of the mentor/intern sessions will be considered as part of the curriculum in future leadership development programs of COGOP Grand Bahama. The model is included in the COGOP PIP highlighted below and is aligned with the preaching session that is being taught in the leadership development pilot training program outlined in the following chapter of this thesis-project.

<p style="text-align:center">Church of God of Prophecy Pastoral Internship Program (COGOP PIP)</p>

COGOP Pastoral Internship Program is a part of the leadership development and discipleship program that serves COGOP's ministry in countries around the world, including the Bahamas, in their ongoing training and development programs through their Accredited Ministry Development Centre.[44] COGOP PIP was established in 2014 and is designed to give participants an opportunity for practical experience in pastoral ministry. It provides the participant an opportunity to integrate ideas about pastoral ministry into real ministry contexts. The program is supervised by a qualified mentor, usually a pastor. The participants spend approximately twelve months performing the tasks of pastoral ministry in a field setting (most generally a local congregation). While the supervising mentor may not be present for all the activities, provision is made by the supervisor for guidance throughout the time and in activities not spent in direct contact.

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44. Pastoral Internship Program is a course in COGOP's Leadership Development Program curriculum, written by Brian T. Sutton (Cleveland, TN: White Wing Publishing House, 2014).

The program is offered as a model to support various leadership development programs with an overall objective to provide the participant with opportunities to be involved in the practice of pastoral ministry. Upon completion the participant should be able to demonstrate an ability to develop and preach a sermon that is biblically and hermeneutically sound and that speaks to real needs or issues confronting a local church; conduct, participate in, and reflect upon several worship services (how each part of the service contributes to the growth of God's people in Christian worship and service); teach biblically based lessons that speak to life issues; participate in meaningful ministerial development activities; organize ministry leadership and ministries within the local church; develop long-range plans for the local church; and seek God for vision and effectively communicate that vision for the local church being served.

The training program process includes

- Securing approval for the internship

- Securing assistance and support from the local church

- Completing a minimum of twelve months in supervised field ministry

- Preaching at least three times in COGOP PIP (see Appendix A)

- Teaching Sunday school or Bible lessons; planning and leading devotions and worship services; assisting with the Lord's Supper and feet washing; attending business conferences and other business meetings

- Meeting periodically with the mentor to discuss how the internship is proceeding, and sharing concerns regarding the ministry

- Receiving and integrating the feedback from one's mentor

- Preparing and submitting written assignments to the mentor

The program is assessed, and successful completion is determined by the mentor. The successful intern is given a certificate of completion at the end of the program.

Biblical Preaching: The Development and Delivery of Expository Messages

In developing a training program for COGOP Grand Bahama (which will be explained in chapter 4), training in preaching could be useful in strengthening this area in the intern's development. If we are going to reach the contemporary listener in this dispensation, our sermons must possess biblical and theological substance with reliance on the Holy Spirit. As Donald Sunukjian shares in *Invitation to Biblical Preaching*, "God is revealing truth, not simply to a previous generation, but also to us, right now, right where we live. God intends his Scriptures to span the centuries, addressing each generation in its immediate context."[45]

There are some preachers in COGOP who put full reliance on the Holy Spirit in the delivery of the sermon and would say, "The letter killeth, but the Spirit giveth life." But sound biblical scholarship demands that preachers understand what the Scripture is saying to deliver God's Word effectively. Undoubtedly, we must seek God's presence through prayers for inspiration in our preparation. E. M. Bounds writes,

> Prayer, in the preacher's life, in the preacher's study, in the preacher's pulpit, must be a conspicuous and all-impregnating force and an all-coloring ingredient. It must play no secondary part, be no mere coating. To him it is given to be with his Lord. The preacher to train himself in self-denying prayer, is charged to look to his Master. The preacher's study ought to be a closet, a Bethel, an altar, a vision, and a ladder, that every thought might ascend heavenward ere it went manward; that every part of the sermon might be scented by the air of heaven and made serious, because God was in the study.[46]

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45. Donald R. Sunukjian, *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and Relevance*, Invitation to Theological Studies (Grand Rapids, MI: Kregel, 2007), 11.

46. E. M. Bounds, "Pray, Then Preach," *White Wing Messenger*, 2019, 18.

But it is also true that the preacher must study to rightly handle the word of truth, and there is no doubt that training in biblical preaching would strengthen pastoral leadership in the COGOP, Grand Bahama. In reviewing the preaching model outlined in the church's PIP, Sutton shares:

> A preacher is a witness of not only their own message (personal and corporate experience of serving God), but the message that God desires to share with the world through his written Word. The word of God (our canon of scripture) was written over a large span of time and it is full of truths which may seem complex to apply and difficult to understand. In contemporary society there are a myriad of factors that may affect how people view the message of God's Word. Education, economics, vocation, geography, rearing, and spiritual maturity are only some of the elements in the lives of people which may affect the understanding of the message of God's word. Preachers are called to bring God's Word to the hearer, as instruments of the Holy Spirit, presenting God's truths in the clearest way possible.[47]

Sutton goes on to say, "If preaching requires a 'calling,' and if we are attempting to discover the role of the preacher in today's contemporary society, we might define 'role' as the 'vocation' of the preacher. An additional definition of the word, role, could be, 'what God desires for the preacher to accomplish when he calls them.' God has called preachers to speak his Word in such a way that its truths can be understood as applicable and essential in the lives of all people."[48]

With this thought in mind Sutton sets out a model for the development of expository messages in five stages: share with the intern thoughts and feelings on the nature of preaching and teaching; cover an outline and instructions regarding biblical hermeneutics; steps for English exegesis; evaluate the intern in a preaching or teaching setting. Sutton then proceeds to

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47. Sutton, *COGOP's Pastoral Internship Program*, 32.

48. Sutton, *COGOP's Pastoral Internship Program*, 34.

articulate the function of each of the stages with a desired result of clarity and understanding the "big idea" or "take home message."

In Sutton's summation of moving beyond the voice and into the witness of the life of a preacher he identified three roles of the preacher in contemporary society: to relate the truth of God's Word to the church and world today so that we can apply its truths to our everyday life; to preach what God has given for a specific time and a specific place; and to preach beyond their voice and into the witness of their lives, confirming the word that has been and is being delivered. May every preacher of God's Word wield the sword of the Spirit with tremendous humility and boundless anointing to fulfill God's unmitigated purposes. As preachers we are mandated to "preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction."[49]

In *Biblical Preaching*, Haddon W. Robinson seeks to provide a manual for developing and delivering expository sermons, which he argues is "the type of preaching that best carries the force of divine authority."[50] Robinson understands that attempting to define expository preaching can be "sticky business," but necessary nevertheless. So he writes, "Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers."[51]

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49. Heb 4:12, New International Version.

50. Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker, 2014), 4.

51. Robinson, *Biblical Preaching*, 5.

With his definition in place Robinson spends the majority of his work articulating ten stages in the development of expository messages: selecting the passage, studying the passage, discovering the exegetical idea, analyzing the exegetical idea, formulating the homiletical idea, determining the sermon's purpose, deciding how to accomplish this purpose, outlining the sermon, filling in the sermon outline, and preparing the introduction and conclusion. He concludes with two chapters urging preachers to clarity in their personal style of development and delivery.

The overriding value of this author's work can be captured in one word, *clarity*. Robinson's prose is eminently clear, and he correctly urges preachers to cherish clarity in their preaching. He laments how many messages are too muddied for people in the pew, writing, "Sermons seldom fail because they have too many ideas; more often they fail because they deal with too many unrelated ideas."[52] Memorably he adds, "Sermons should be a bullet, not buckshot."[53] To correct the aimlessness of much preaching today, Robinson introduces his concept of "the big idea," or the sermon's "single, all-encompassing concept."[54] Two questions are offered to help the preacher discover the big idea: first he should ask, "What am I talking about?" and second, "What exactly am I saying about what I'm talking about?" Robinson then proceeds to spend six chapters detailing the development of big idea preaching. These chapters will be acutely helpful in the COGOP leadership development program, particularly for students considering how to prepare sermons. They could also refresh a seasoned preacher's practice of preparation.

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52. Robinson, *Biblical Preaching*, 16.

53. Robinson, *Biblical Preaching*, 17.

54. Robinson, *Biblical Preaching*, 17.

A final strength to be mentioned is how Robinson appropriately balances the auditory perspective on preaching with the visual perspective. In chapter 10, "How to Preach So People Will Listen," he calls preachers to study nonverbal language as much as verbal language. Preaching is, after all, a visual event; therefore, preachers are to use gesture, movement, and appearance as tools to aid clarity. Robinson is particularly helpful in calling preachers to honest self-examination of their pulpit mannerisms. Natural mannerisms that aid delivery should be fine-tuned, and those that hurt exposition must be lanced; one can do this only if he is diligent in ruthless self-examination. The insight on gestures is rewarding in every way; Robinson says, "God designed the human body to move. If your congregation wants to look at a statue, they can go to a museum."[55]

In developing a training program for COGOP Grand Bahama we will look at both the preaching model offered in COGOP's PIP for preaching and teaching, and Haddon Robinson's *Biblical Preaching* to develop leaders in the preaching and teaching ministries of our churches.

Conclusion

At a time when churches everywhere face a challenge finding trained leaders for succession, the Church of God of Prophecy in Grand Bahama finds itself at a crossroad. Current leaders are aging, and the baton must be passed to the next generation. But first these young leaders must be trained. While decrying the fact that both the church and the world are suffering from lack of godly leadership, Geiger and Peck have encouraged us that there is a way forward: conviction, culture, and constructs. Churches which consistently produce leaders manifest a

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55. Robinson, *Biblical Preaching*, 154.

strong conviction to develop leaders, cultivate a healthy culture for leadership development, and build helpful constructs to develop leaders systematically and intentionally.

Therefore, COGOP must do the same. We must believe in the importance of developing leaders and make it paramount in our vision and mission moving forward. We must identify trainers in the organization who are prepared to develop leaders, because the lack of trainers on multiple levels is contributing to our undeveloped perspectives on leadership development programs in the COGOP in Grand Bahama. Finally, we must create training and mentoring programs which enable growing leaders to train more and more growing leaders until the culture of the COGOP in Grand Bahama becomes a leadership culture. I believe that the literature identified in this study can provide insight and stimulate engagement about the broad range of training programs for the COGOP to develop successive leaders.

Malphurs and Mancini provide a four-step approach that Jesus followed in developing leaders that is recommended for the modern church: recruitment, selection, training, and deployment. Recruitment must be intentional; selecting leaders is a prayer-bathed process, as Jesus shows in John 17. And training is the biggest part of the process, but *Building Leaders* does not provide a script for it because each church is different. Concerning deployment, if a church trains leaders and does not let them lead they might as well not bother.

There is no question that mentoring is a vital aspect of developing leaders. While lacking in COGOP Grand Bahama's culture, the mentor/intern session offered by one of LLD's program models could be beneficial in the context of developing a leadership training program for the COGOP, as well as the model shared by Creasy in "The Value of Mentoring in the Local Church." And Robinson's *Biblical Preaching* could be used to strengthen this particularly critical area in the intern's development. For if we hope to reach the listener in this dispensation,

our sermons must possess biblical substance and personal relevance with reliance on the Holy Spirit.

The leadership development studies and models presented in this literature have provided insight that will be useful in the development of a training program for COGOP in Grand Bahama and by extension the Bahamas. These models provide the necessary guidelines for the training of successive leaders for COGOP. The church indeed must be the locus of leadership development and must take the role seriously, removing all unnecessary barriers that retard the process of developing future leaders. If we are to follow the example of Jesus and his apostles in leadership development, we have got to think biblically and move forward with passion and enthusiasm as we prepare and equip future leaders for the work of the Great Commission, which is desperately needed in the world today. The church's mandate is unique in nature, ensuring that leaders are developed and deployed for the glory of God.

CHAPTER FOUR

METHODOLOGY AND TRAINING PROGRAM

Introduction

The reason for leadership and guidance in the church is to equip the church, as was pointed out in chapter 3 of this thesis research. The church is considered a training center to bring about changes in the lives of men, women, and children through the transforming power of God's Word propagated by trained and anointed leaders who will enable those called by God to discover and live God's plan and purpose for their lives. Their responsibility is to perfect and edify the body of Christ. In writing to the Ephesian saints Paul emphasized: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."[1]

The thesis research study of this chapter focuses on the methodology used and the practical training initiated for persons who agreed to participate in a pilot leadership development program, establishing a training template for current and future leaders in the COGOP in the Bahamas and in particular Grand Bahama. The objective is to equip leaders for holistic ministry: leaders who will be able to think biblically, theologically, and administratively. This is the only way church leaders will meet the expectations of those they will win to the Lord and effectively serve. The church must do its part in investing in training and development of those leaders who are called and prepared to give quality service above self in ministry.

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1. Eph 4:12.

Methodology

In developing a training program for leaders, a twofold objective was pursued. First, a survey of the entire ministry (bishops, pastors, deacons, ministries leaders, Sunday school teachers, and mission teams leaders) of the COGOP, Grand Bahama district, was conducted. The survey was used to ascertain the leaders' level of ministry training and their willingness to further their development. Second, the program intended to equip existing and potential ministers who identified and demonstrated a call to ministry with tools necessary to make an impact in their pastoral and leadership positions and also to align the ministry in Grand Bahama with the COGOP's theological practices.

The research proceeded in two phases. During the first phase data were gathered from a questionnaire forwarded to all serving in ministry. Gathered demographics included age and gender, tenure in the ministry, educational background, previous and present positions held in ministry, plans for personal development in their ministry, and how further theological training will enhance their leadership development. The survey/questionnaire was conducted digitally in August 2019 by way of Survey Monkey, with all information being collected in October 2019. (see Appendix B for the questionnaire). There were 61 responses to the questionnaire with the following results.

Table 1. Question 1: Which Position within the Church of God of Prophecy Best Describes Your Current Role?

ANSWER CHOICES	RESPONSES	
Bishop, Pastor, Minister	39.34%	24
Deacon, Ministry leader	27.87%	17
Sunday School teacher	14.75%	9
Mission Team leader	6.56%	4
None of the above	11.48%	7
TOTAL		61

Results show that 67.21% of the 61 respondents were among the higher leadership ranks of the church for whom the leadership development program is designed. These are the leaders who are identified for training and development with specific concentration on biblical and theological orientation.

Table 2. Question 2: What Is Your Age?

ANSWER CHOICES	RESPONSES	
18-24	6.56%	4
25-34	27.87%	17
35-44	14.75%	9
45-54	21.31%	13
55-64	21.31%	13
65+	8.20%	5
TOTAL		61

It was necessary to ascertain the age groupings of our leaders to see where the focus should be given for succession. It is observed that 70.49% of all ages range between 18-54, with 29.51% ranging between ages 55-65+. There is a variance of 40.95% between young and old,

allowing for succession and continuity of leadership. It is encouraging to note that 49.18 % are

between 18-44, where focus should be placed for development of future leaders.

Table 3. Question 3: What Is Your Sex?

ANSWER CHOICES	RESPONSES	
Male	57.38%	35
Female	42.62%	26
TOTAL		61

While the COGOP has embraced women in leadership roles (pastors and ministers), it

has not proceeded beyond that level in ministry. Males have been in the top positions

(presbyters, bishops, and overseers) from its origin. While the membership of COGOP is

predominately made up of women, its organizational and governmental positions for the most

part are held by men. This can be seen in the responses to question 3: 57.38% of the 61

respondents are males.

Table 4. Question 4: How Many Years Have You Worked in Ministry within the COGOP?

ANSWER CHOICES	RESPONSES	
0 - 3 years	4.92%	3
4 - 10 years	39.34%	24
11 - 20 years	14.75%	9
Over 20 years	40.98%	25
TOTAL		61

It is shown that 55.73% of the respondents have given long-term service in ministry. This

is due in part to the lack of a retirement plan and succession planning for ministers. Some

ministers have served beyond the age of 70, which has resulted in a gap for future leaders.

Unless this issue is addressed, this trend will continue, as evidenced by the 39.34% seen in tenure of 4-10 years among serving leaders.

Table 5. Question 5: What Best Describes Your Educational Background?

ANSWER CHOICES	RESPONSES	
Did not complete high school	1.64%	1
High school graduate	32.79%	20
College or University graduate	40.98%	25
Completed a master's or doctoral degree	24.59%	15
TOTAL		61

There is a high percentage of academically trained leaders in other disciplines; however, there is a lack of biblical and theological training among them. This is evident in the high percentage who believed they would benefit from additional biblical and theological training as seen in Table 7, where the majority of these responses are captured. With the implementation of an ongoing leadership development program to attract these leaders, we should see improvements in this area in the short term.

Table 6. Question 6: Do You Have Current Plans to Obtain More Training for Your Ministerial Roles within the COGOP?

ANSWER CHOICES	RESPONSES	
Yes	86.89%	53
No	3.28%	2
Unsure	9.84%	6
TOTAL		61

In viewing the responses to question 5, there is a high level of interest seen for leadership development and training, with 86.89% of the respondents expressing interest for further training.

Table 7. Question 7: Do You Believe You Would Benefit from Additional Biblical and Theological Training?

ANSWER CHOICES	RESPONSES	
Most definitely	86.89%	53
Considerably	8.20%	5
Somewhat	3.28%	2
A little	1.64%	1
Not at all	0.00%	0
TOTAL		61

A high degree in the desire for further training is expressed (see the responses to questions 5 and 6), and a high expectation of benefit from the training.

Table 8. Question 8: Are You Motivated to Gain Additional Biblical and Theological Training If It Is Available?

ANSWER CHOICES	RESPONSES	
Most definitely	77.05%	47
Considerably	13.11%	8
Somewhat	8.20%	5
A little	1.64%	1
Not at all	0.00%	0
TOTAL		61

Based on 77% of the respondents being motivated to gain further training, there is no doubt that the timing is right for the introduction of a leadership development program. It is incumbent upon the leaders of the COGOP Grand Bahama to embrace the opportunity for biblically and theologically trained leaders while their interests are heightened.

Information gathered from the open-ended questions (see Appendix C) shows a common trend of comments made on how biblical and theological training could benefit leaders in their work in the ministry. Some of the comments are listed;

> Understanding new trends and processing new information is always a useful tool in personal development and lends to the capacity to minister to others at a higher level.

> I believe that the communication of the gospel is paramount to making disciples of men. The education level of the average person has increased along with the access to information. I am convinced that more biblical and theological training, under the auspices of the Spirit of God, makes that communication more acceptable.

> It aids in engaging those being trained to be armed with a stronger foundation. The results/benefits of this is the ministry and the church family are built on a stronger foundation which produces a more biblically sound church.

The thinking of the leaders participating in this survey is clear in the context of leadership development. It is apparent that there must be a paradigm shift in the COGOP's approach to training its future leaders. The church must keep abreast of modern trends in the delivery of effective holistic ministry. It has a responsibility to provide maturing and growing leaders with knowledge and wisdom to deliver its mandate and vision of propagating the manifold wisdom of God and the interest of the church to a shifting world of modern ideologies.

Additional information gathered from the open-ended questions (see Appendix C) highlighted some of the obstacles that might prevent respondents from receiving additional biblical and theological training. Most of the participants have secular jobs and, in some cases, financial restraints. These factors might prevent further development and training. There is,

however, an encouraging number of persons (18) who are free to secure further development and training and should be encouraged to move forward in this regard.

This first phase of the research plan laid the groundwork for the second, where approval of the project was secured from the Gordon-Conwell Theological Seminary Institutional Review Board (see Appendix D) and invitations (see Appendix E) extended to participants for semi-structured interviews, which designed to learn more about perspectives on leadership development in COGOP for current and future leaders.

For the semi-structured interviews, which commenced in August 2019 and were completed in October 2019, invitations were extended to 12 leaders who served the COGOP in its hierarchical positions of ministry with policy-making and mentoring roles (bishops, pastors, and ministers). Interviews were conducted by telephone and by live exchanges, after securing the leaders' willingness to participate in the research study (see Appendix F for the questions asked in the interviews).

From the data gathered in narrative form, common themes emerged where consensus was given on the question of the importance of having succession planning in ministry for developing the next generation of leaders. Further information gathered suggested that this area of leadership development seemed particularly important because the transmission of our successes must be a crucial part of the building block for the succeeding generations. Our style will vary, but our identity and core values must continue. We must intentionally select and train leaders who maintain respect for the doctrines and leaders of COPOG if we hope to be successful moving forward.

There was also a consensus from respondents that ministry and succession of leadership can be more effective when armed with God's Word and the Holy Spirit. Generally, the thinking of the participants was that the Word of God cannot be effective without the Holy Spirit's direction, guidance, and correction in our theological reflections. But it is also true that the power, certainty, interpretation, and potency of the Word ought to be enhanced by theological study. We should be better equipped to have healthy discussions and study critical issues in ministry as well. In other words, substance, clarity, and inspiration are enhanced when we submit to the ministry of the Holy Spirit, listen to the Word, and engage in theological study.

A high percentage of the respondents agreed that it is necessary to revisit our thinking and practice if we are going to attract young leaders and develop their leadership skills. The common thinking is that there is a decline in attracting young leaders in our society and church. To enable and interest our youth in higher levels of interaction means that there must be a shift in our thinking. We must examine and revisit the needs, time commitments, delivery systems, and preferred communication systems and styles of the next generation. If young leaders are not respected when they provide their insights, thoughts, and criticism, we will remain in a stagnant position whether in the family or in the church. Further collective thinking was that appreciation of mentees and truthful evaluations could serve as excellent springboards for succession of leadership.

Training Program

From the information gathered during the first and second phases of the research study, invitations were extended to all leaders in the Grand Bahama district of COGOP, which resulted in 30 persons agreeing to participate in a pilot leadership development program. The program

aimed to provide them with necessary skills in Christian theology, enabling them to grow further in the knowledge of God's Word and in effective ministry. The pilot program commenced with two courses: History and Theology of the COGOP and Fundamentals of Preaching. The program was held live in the fellowship hall of COGOP Community at Heart Tabernacle.

Table 9. Sessions in the Training Program

Session	Course Name	Time	Lecturers
1	History and Theology of COGOP	1 week	Bishop George Thompson, Ministers Dorland Cartwright and Cecil Bethell
2	Fundamentals of Preaching/Exploring the Biblical Texts	1 week	Bishop George Thompson

History and Theology of COGOP

The first course, History and Theology of COGOP, consisted in a five, three-hour sessions during the week of July 8-12, 2019, with 30 students in attendance. The syllabus was based upon the book by our church historian, Adrian Varlack, *Foundations: COCOP Concise History, Polity, Doctrine and Future,* which students were required to read (see course syllabus, Appendix G). The course exposed students to the critical importance of the denomination's theology and the following three central principles that govern the church's biblical approach to ministry: History and Unity of Purpose, Unity of government, and Unity of doctrine. To pass the course, students needed to score 90% in a ninety-question, fill-in-the-blank, open-book exam based on material covered in *Foundations*.

History and Unity of Purpose

The Church of God of Prophecy is a Pentecostal Holiness Christian denomination.[2] It is one of five Church of God bodies headquartered in Cleveland, Tennessee, which arose from a small meeting of restorationists who gathered at the Holiness Church at Camp Creek near the Tennessee-North Carolina border on Saturday, June 13, 1903 (see chap. 1).[3] Its branches extend into the 1700s with roots arising from the Protestant Reformation and Methodism (see figure 1 below); and it has also been shaped by radical reformer groups such as Anabaptists, Mennonites, Baptists, and Quakers. Understanding this history, and the commitments which arise out of it, are essential for maintaining continuity of leadership in the COPOG. That is why they are taught in the first course.

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2. Currently, COGOP has over two million members in 135 nations, 12,093 churches and 13,000 preaching points; "Nations, Membership, Churches, and Preaching Points," Minutes of the 2016 International Assembly of COGOP, *Ministry Policy Manual*, 86.

3. A group of Baptist ministers who came out of that union against the prevailing creedalism and organized what they believed to be a true restoration of the apostolic church. They called it "Christian Union" and constituted it upon principles remarkably comparable to those of the sixteenth-century Anabaptists. See *An Introduction to the Church of God of Prophecy* (Cleveland, TN: White Wing Publishing House, 1999). 5.
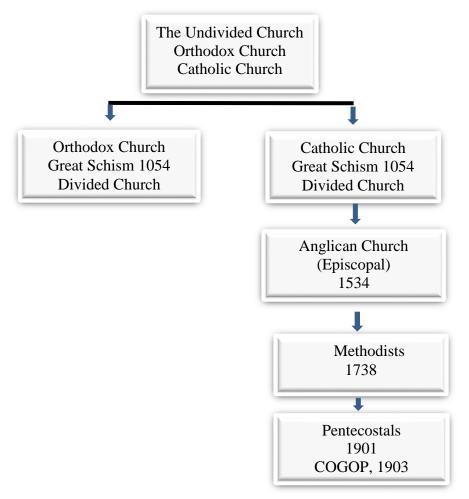
Figure 1. Family Tree of Denominations

The mission statement, objectives, commitments and covenant of the COGOP also provide

an important foundation for the church's unity of purpose, and must be affirmed by all its

leaders. These were also taught in the History and Theology course.

- **Mission Statement:** The mission of the Church of God of Prophecy is to bear witness for Christ and his truth and to spread the gospel of the kingdom in all its fullness and power, so that the rule of God is brought about in the hearts of men.

- **Objectives:** In order to accomplish our mission, we will pursue four primary objectives: to worship God, evangelize the lost, equip believers, and prepare for Christ's return.

- **Commitments:**

  We will worship God with all our being.

  We will evangelize the lost with all our resources.

  We will equip believers, using all our gifts.

  We will prepare for Christ's return with all our hearts.

- **Covenant Relationship:** We have joined ourselves together in Christ as a fellowship of believers by covenanting to accept the Bible as the Word of God, promising to believe and practice its teachings rightly divided with the New Testament as our rule of faith and practice, government, and discipline, and agreeing to walk in the light to the best of our knowledge and ability.

Organizational Structure and Unity of Government

The International Assembly, a meeting open to all members, is the highest decision-making body in the COGOP. It functions as a place for discussion by the attendees; for decision making through official proxy-bearing representatives; as an evaluative and promotional center for matters of churchwide importance, which may be proposed by inspirational leadership; a ruling body under Christ led by the Holy Ghost, and a representative but changing forum for the

churches. The general overseer of the church established the program and acts as general moderator of the assembly.[4]

The international office is headed by the general overseer, who is recommended by the international presbytery and approved by the international assembly.[5] He serves in consultation with a body of general presbyters chosen by the international presbytery as authorized by the international assembly.[6] Together with the general overseer as chair, these general presbyters form the general presbytery, which supervises and directs the worldwide affairs of the church.

The national, regional, and state levels are headed by an overseer appointed by and through the general presbyters' and general overseer's offices, usually at the international assembly. The district level consists of a group of local churches in a given area with a district overseer who may or may not be a pastor. The district overseer is appointed by the national or regional overseer. The local congregation is usually headed by a pastor appointed by the overseer of a nation, region, or state with the appropriate committees, officers, and leaders.

The Bahamas, Caribbean Region, Bishop Clayton Martin, Presbyter

The COGOP established a presence in the Bahamas in 1909 when its first congregation met in a building on Dowdeswell Street in Nassau, New Providence. Over the next thirteen

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4. See *Ministry Policy Manual* (Cleveland, TN: White Wing Publishing House, 2016), 8.

5. The International Presbytery consists of the general overseer, general presbyters, all national/regional/state overseers under general appointment, and all approved bishops serving on the staff of the international offices; see *Ministry Policy Manual*, 18. The following men have served as General Overseer since the church's founding: Ambrose Jessup (A. J.) Tomlinson (1903-1943); Milton Ambrose Tomlinson (1943-1990); Billy Dwayne Murry (1990-2000); Fred S. Fisher Sr. (2000-2006); Randall E. Howard (2006-2013); Sam Clements (2013-present).

6. A move toward "plurality of the general overseer's office is represented by the general presbyters, one of whom is recognized as the general overseer"; see *Ministry Policy Manual*, 19. As of 2020, General Presbyters are Steven Clements (General Overseer), Stephen Masilela (Africa), Tim McCaleb (Asia/Australia and Oceania), Clayton Martin (Caribbean), Ben Feliz (Central America), Clayton E Endecott Jr. (Europe), Timothy Coalter (North America), and Gabriel Vidal (South America).

years, with the support of its international headquarters, COGOP in the Bahamas increased its

presence in the country and developed a strong enough following and community support to

evoke national recognition by the parliament of The Bahamas, thus forming what is known and

respected today as The National Board of Trustees for the COGOP in the Commonwealth of The

Bahamas (NBOT). There are currently more than five thousand members in sixty churches and

six mission outposts in New Providence and the Family Islands.

Familiarizing emerging leaders with the history and current governance of the

denomination was a basic goal in the course History and Theology of the COGOP. It was also

necessary to train them in the theological commitments that lie at the foundation of the

denomination's unity.

Theological Practices and Unity of Doctrine

In *Our Father Abraham*, Marvin R. Wilson wrote,

In order to change our attitude, we must examine our theological views and change those which are faulty. Unlike God's immutable Word, theology is a human and fallible discipline. Thus it is always open to fresh statement and revision; one must be prepared to write theology with pencil and eraser, not indelible ink. Theology may change or mature as one grows to perceive God's teachings and His work in history more clearly . . . God still has more insight and correction to bring to His people from His Word. In recent years, many Christians have been open to rethinking and revising un-biblical assumptions they may have earlier entertained concerning such subjects as the gifts of the Spirit, the "Health-wealth gospel," and the role of women.[7]

Apart from the topic of the role of women in ministry, Wilson's observations could have

been written about COGOP's practices. While our commitment to the immutable authority of

God's Word has not changed, the global church has embraced the idea of thinking theologically,

accompanied by the working of the Holy Spirit. It is important, therefore, that this be taught to

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7. Marvin R. Wilson, *Our Father Abraham: Jewish Roots of the Christian Faith* (Grand Rapids, MI: Eerdmans, 1989), 323.

those seeking ministerial training. It is also important to change the closed mindset of those who resist formal theological training, claiming complete reliance on the Holy Spirit.

The Church of God of Prophecy from its beginnings has based its beliefs on "the whole Bible rightly divided." The church accepts the Bible as God's Holy Word, inspired, inerrant, and infallible. It believes the Bible to be God's written revelation of himself to mankind and our guide in all matters of faith. It accepts the Bible as its guide in all doctrine, practice, organization, and discipline. COGOP is firm in its commitment to orthodox Christian beliefs and affirms that there is one God eternally existing in three persons: Father, Son, and Holy Spirit. The church believes in the deity of Christ, his virgin birth, his sinless life, the physical miracles he performed, his atoning death upon the cross, his bodily resurrection, his ascension to the right hand of the Father, and his personal return in power and glory at his second coming (see Appendix H for a list of doctrines that may be helpful to believers seeking to mature in Christ Jesus).

While the church embraces all these biblical doctrines as taught in the New Testament, it is in constant review of its accompanying theology. As expressed by the church's historian, Adrian Varlack, in *Foundations*,

> We reiterate here that the human dimension of the church and its accompanying theology, structure, leadership roles, methods, systems, and programs is always subject to review and revision as the Spirit leads, guides, and reveals the practical implementation and effects of God's Kingdom-reign as outlined in the Scripture. Therefore, the human dimension of the church, her visibility before the watching world, is constantly both reformed and reforming. The Spirit's presence in leadership is the life dynamic that makes this possible. When her members fail to keep this view in mind, traditions set in, and the church's true posture before the world—the reflection and instrument of God's kingdom is marred, and in some instances, lost altogether.[8]

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8. Adrian Varlack, *Foundations: COGOP Concise History, Polity, Doctrine, and Future* (Cleveland, TN: White Wing Publishing House, 2020), 116.

As COGOP leaders, it is important to know the history of the church, its mission statement, and its theological and doctrinal practices to teach prospective members and to propagate the interest of the church in the world. As the church continues to review and revisit its biblical and theological teachings and make changes where necessary, current and future leaders must adapt to this reformation and remain current through training and reinforcement. This course gave participants insight to the COGOP's current doctrine and polity and where it wishes to take its current and prospective leaders in leadership development. The 30 leaders who successfully participated in the course were given a certificate upon completion.

Fundaments of Preaching and Exploring the Biblical Texts

The second course, Fundamentals of Preaching/Exploring the Biblical Text, sought to enhance preaching skills by a rigorous hermeneutic examination of various biblical texts in group discussions and by learning a specific preaching style that focuses on the "big idea" of the text. The course covered five evenings, August 12-16, 2019, and was adapted from the Gordon-Conwell Theological Seminary Doctor of Ministry program "Pastor as Preacher."

The 30 students from the first course were invited to participate in the second course, and upon acceptance of the invitation were given a syllabus outlining the course description, objectives, and requirements (see Appendix I). The sessions consisted of lectures from the book by Keith Wilhite and Scott Gibson, *The Big Idea of Biblical Preaching*, and Haddon Robinson's *Biblical Preaching*. There were discussions with a heavy emphasis on inductive learning, participation, and presentations by class members. A variety of preaching styles were explored.

All students were asked to explore the selected texts on their own prior to the start of the course: Psalm 100, Matthew 5:38-48, Psalm 73, Psalm 127, Luke 10:38-42, Luke 8:4-18, Mark

4:35-41, and 1 Peter 5:1-4. They were asked to study these texts in their context and write down what they thought were the subject question and the complement answer (concepts defined in the required reading, *Biblical Preaching*); they were also to share their thoughts about how the texts might apply to a modern audience. During the class, there were four sessions on "Exploring the Biblical Texts" (see Appendix J) and exercises in identify the subject/complement (see Appendix K), to give students opportunity to practice using these concepts. These exercises prepared students to participate in sermon preparation.

A speaker/leader from each of the seven churches in the Grand Bahama district was assigned a specific passage prior to the class, and was asked to present a twenty-minute sermon during class sessions. Each speaker was evaluated in a supportive context by students in the class and the instructor. Sermon evaluation by the instructor was based on organization, content, style/delivery, and general effectiveness (see Appendix L), and students were given the opportunity to give feedback on each of the sermons preached (see Appendix M).

This course was an eye opener for our leaders having been taught how to enhance their preaching skills through rigorous hermeneutic examination of various biblical texts and genres in group discussions, by looking at a specific preaching style which focuses on the "big idea" of a selected text, and learning how to preach without use of notes. They have been enlightened to use these concepts in sermon preparation for a more effective delivery of God's Word to their congregations. It is important for ministers to interpret God's Word properly, so that the message may be understood and bring about conviction and salvation to the hearers. Robinson shares that

> Those in the pulpit face the pressing temptation to deliver some message other than that of Scriptures—a political system (either right-wing or left-wing), a theory of economics, a new religious philosophy, old religious slogans, or trend in psychology. Ministers can proclaim anything in a stained-glass voice at 11:30 on Sunday morning following the singing of hymns. Yet when they fail to preach the Scriptures, they abandon their authority. No longer do they confront their hearers with a word from God. That is why

most modern preachers evoke little more than a wide yawn. God is not in it. God speaks through the Bible. It is the major tool of communication by which he addresses individuals today. Biblical preaching, therefore, must not be equated with "the old, old story of Jesus and his love" as though it were retelling history about better times when God was alive and well. Nor is preaching merely a rehash of ideas about God—orthodox but removed from life. Through the preaching of the Scriptures, God encounters men and women to bring them to salvation (2 Tim. 3:15).[9]

Conclusion

As the COGOP continues to review and revise its policies and practices, we want to ensure that we raise up leaders who are able to catch the vision and move along with the church in its ongoing pursuit of developing leaders who are able to fulfill the Great Commission found in Scripture.[10] This can be accomplished only by leaders who are willing to go beyond the status quo, thinking theologically under the anointing and guidance of the Holy Spirit. As Aubrey Malphurs wrote,

> Scripture provides principles to guide leadership training in all areas of ministry as Paul instructs in 2 Timothy 2:2. Scripture also provides numerous examples of trainers and those in training such as Jethro, Moses, Jesus, Paul, Timothy, Aquila and Priscilla, and Apollos. The Bible, however, does not prescribe how leaders are to be developed. This means the Holy Spirit has left the process and structure up to each church as long as leadership development does not violate Scripture. Each ministry has the freedom to design a leadership-training process that is tailor-made for its leaders. A characteristic of churches that train leaders is the implementation of a development process. The structures may be different, but training takes place. In training, churches have a distinct advantage over seminaries—immediate application. The problem is, few churches are intentionally training leaders.[11]

Moving forward, we will incorporate this pilot program as a template in our overall strategy for leadership development for COGOP Grand Bahama. We are mindful that we have

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9. Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker Publishing Group, 2001, 2014), 3-4.

10. Matt 28:16-20.

11. Aubrey Malphurs, "Growing Leaders in the Twenty-first Century," Leader Charisma, accessed December 15, 2019, https://ministry todaymag.com/leadership/discipleship/20638-growing-leaders-for-ministry-in-the-21st-century.

many improvements to make in our succession planning process and will treat this training program as an ongoing assessment of where we are and where we need to be in the development of future leaders for the church. Attitudes about the shifts necessary to accomplish our objectives must be recognized. While remaining the same as a past generation appears to be more important to some, and while their perspective must be appreciated by the current leaders, the commitment to progress beyond our current position is an investment we must make.

Developers of leaders must understand the need for consistent values and morals so that the living and working out of leadership roles can meet high expectations. But we must know what those expectations are and formulate and mobilize our strategies to meet them. Proper engagement and discourse are necessary. I believe that because we are godly leaders, our development and the development of other leaders must reflect a high level of respect, generosity, kindness, and humility in our execution and disseminating of our ideas. The character of leadership development must be seen and appreciated at every level. In raising up and training current and future leaders in the COGOP Grand Bahama to think biblically and theologically, the church's future is secured. With the Holy Spirit anointing and guiding leaders to obey the call on their lives, they will effectively and successfully fulfill the biblical mandate of reaching and reaping God's end-time harvest.

CHAPTER FIVE

OUTCOMES AND CONCLUSIONS

Introduction

When choosing the title for this thesis-project, "How to Raise Up Theologically Trained Leaders in the Church of God of Prophecy in Grand Bahama," I did much soul searching about what can be done to bring about some meaningful changes to the methodologies used in developing and training future leaders for the COGOP in Grand Bahama. There was a burning desire to make available a template for leadership development and training that can be adapted for successive generations of leaders, allowing for succession and continuity of leadership. This thesis-project, in its introductory chapter, pointed out that while COGOP in Grand Bahama has seen good successes in church planting over the years, there is a gap in the training and development of future leaders to meet the needs and expectations of its followers, particularly the younger congregants.

It was also concluded that we should honor and respect those who have labored and given faithful service to achieve the successes we currently enjoy. We, however, must recognize that times have changed, and the generations of our founding fathers are different from the generations of this twenty-first-century dispensation. Since message and mission of our forefathers were built on the Bible rightly divided and on the leading of the Holy Spirit, the fundamental message and mission have not changed and will not change. But if we are to reach the generations of this dispensation and sustain our church growth, our thinking and methodology must be revisited.

The introductory chapter of this thesis-project further established that there must be a paradigm shift in our approach to ministerial leadership, which must be armed with God's Word, the Holy Spirit, and theological training. These core formations, if embraced, will no doubt produce leaders with the skills necessary for effective ministry and ministerial succession. Finally, leaders of the COGOP Grand Bahama were challenged to take the lead to mentor and train the next generation of leaders for our churches, developing a training program to bridge the gap in this shortfall of the church's advancement.

In this closing chapter of this thesis-project, I would like to share reflections in three areas of the study: critical reflections on new insights gained; question raised in my mind; and ideas or issues for further exploration moving forward.

Critical Reflections on New Insights Gained

In developing leaders for succession, the church and its leaders must play a key role in setting the leadership development process in motion. The pastors and leaders are the ones who work closely with individuals under their care and should recognize their calling and gifting for work in ministry. They should cultivate the potential of these younger leaders and ensure that they are properly trained to release the skills and giftings inside them to make their dreams and desires a reality. It is important for pastors and leaders to initiate the process at a young age in the potential leader's development, providing him or her with opportunities to become an effective future leader, building strong and vibrant churches. While some of our senior leaders may feel threatened or be skeptical that these younger people could provide strong leadership, harboring such thoughts will no doubt retard the future progress of the church.

Senior leaders in every church must come to terms with the idea that the only test of leadership succession is being able to develop and train somebody to replace them. That should be their legacy for those leaders coming up behind them. Developing and cultivating the next generation of leaders remains a complex, ongoing task that requires a determined effort from all stakeholders—the leaders themselves, the church, and seminaries. Once this fact is accepted and advanced, we will be able to develop individuals to become effective leaders in the twenty-first century at an accelerated pace.

Effective leadership requires more than putting individuals into a position of authority. Other qualities must be considered: one must be able to provide focus, team building, and motivation; and most importantly, one must inspire and empower other potential leaders to achieve their full potential; leadership requires the ability to develop other leaders. There must be respect and trust and clear direction set. Such persons are the result of an ongoing process of continuing education and experience, and that is what leadership development should be all about.

The study and practice of leadership development continues to be a work in progress. We must aggressively provide our leaders with continuing education, finding ways to foster learning in creative and cost-effective ways. To be effective in leadership development efforts, we should give thought to where and what we could be in the future. As leadership development takes time, we must be strategic in our approach, having the support from the entire church, both the national and international church, who will ultimately be the recipients of continued effective leadership in ministry.

Paul presents a case for leadership development to young Timothy, who was charged to commit himself to faithful men, who will be able to teach others also.[1] Matthew Henry's commentary says it well:

> Timothy must count upon sufferings, even unto blood, and therefore he must train up others to succeed him in the ministry of the gospel, 2Ti_2:2. He must instruct others, and train them up for the ministry, and so commit to them the things which he had heard; and he must also ordain them to the ministry, lodge the gospel as a trust in their hands, and so commit to them the things which he had heard. Two things he must have an eye to in ordaining ministers: - Their fidelity or integrity ("Commit them to *faithful men,* who will sincerely aim at the glory of God, the honor of Christ, the welfare of souls, and the advancement of the kingdom of the Redeemer among men"), and also their ministerial ability. They must not only be knowing themselves, but be able to teach others also, and be apt to teach. Here we have, 1. The things Timothy was to commit to others - what he had heard of the apostle among many witnesses; he must not deliver anything besides, and what Paul delivered to him and others he had received of the Lord Jesus Christ. 2. He was to commit them as a trust, as a sacred deposit, which they were to keep, and to transmit pure and uncorrupt unto others. 3. Those to whom he was to commit these things must be faithful, that is, trusty men, and who were skillful to teach others. 4. Though men were both faithful and able to teach others, yet these things must be committed to them by Timothy, a minister, a man in office; for none must intrude themselves into the ministry, but must have these things committed to them by those already in that office.[2]

The apostle Paul in his role as a mentor and an advocate for leadership development and succession exhorts Timothy to make proper provision for continuity of sound teaching in the church for which he was responsible. "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."[3] It could be said that he is telling Timothy to be sure he has in place trained leaders in his absence. The work should be able to go on without him; he was to ensure that apostolic tradition was secured. For Timothy to accomplish this, he had to establish a training program and select leaders who were trustworthy enough to preserve all that was handed down from Christ and his

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1. 2 Tim 2:1-2.

2. *The NIV Matthew Henry Commentary* (London, UK: HarperCollins, 1992).

3. 2 Tim 2:1-2.

apostles respecting the essentials of the Christian faith. From this biblical perspective, we see

succession and continuity at work in Paul's relationship with young Timothy.

The insights gained from the open-ended questions and semi-structured interviews in this

thesis-project show that COGOP in Grand Bahama has not been progressive as a church in our

thinking when it comes to leadership training and development. The need is great, and current

and future leaders have expressed their willingness to develop themselves through formal

training. A respondent who participated in the semi-structured interview shared her desire to see

changes in this area:

> Since succession planning is aimed towards continuity of leadership, in instances where new leaders are identified and developed within the ministry to replace senior positions, whenever and wherever the need arises or the position becomes vacant, such as ill health or sudden death, in order to properly initiate a friendly transition, it is very important to have succession planning in ministry for developing the next generation. As leaders of the day, we have lived through a lot of traditions and religious beliefs that have not always been beneficial when handing the baton is required, but today we can make a difference through conscientious and definite decisions by putting aside our yesterday's opinion that we must hold on to a position until death. Because of this thinking, there has not been any mentoring or teaching to the degree where succeeding a leader is possible. We see persons as wicked and ungodly as they want to be, willing to be in our position or take over our post at a church level, believing they can do a better job. Seminary provides the individual an education or learning from a theological perspective, reinforcing knowledge by practical application. Both the role of a seminary and in-house training are necessary to develop current and future leaders.

It is clear that there is a need for the church to be proactive and deliberate in its objectives

when it comes to succession planning. The mindset of holding a position until death is an

indication and indictment that the church has failed to put in place the necessary plan for

retirement from administrative ministry. Furthermore, this respondent strongly believes that

leaders who are armed with God's Word, the Holy Spirit, and theological training can be more

effective in the delivery of ministry and succession of leadership. She believes that the spirit of

the Godhead is able to accomplish all things if there are available and willing vessels for God to work through, with the right attitude toward God and his body, the church, and its beliefs.

This pilot leadership program brought current and future leaders together and candid exchanges were shared about where COGOP needs to go in developing future leaders. It also revealed that we need inform or remind our leaders of changes in the church's theological and doctrinal beliefs which have taken place over the years, since many seem to be unaware of the history and polity of the church, and have not kept up with the changes made in successive general assemblies. The History and Theology course was welcomed and embraced in a meaningful way by all the attendees.

The course in Fundamentals of Preaching/Exploring the Biblical Texts gave the students the opportunity to see where they were in sermon preparation and delivery, and students were enriched by the knowledge gained. They were excited and enthusiastic to deliver the take-home message or the big idea to their congregants. From the students participating in the two courses of the pilot leadership development program, the church was successful in ordaining eight ministers and one deacon under its policy and procedure guidelines (see Appendices N and O). The courses were evaluated by the participants upon completion with overall positive results observed (see Appendix P).

In teaching both courses, it helped and changed my views on how important it is to share knowledge from biblical and theological perspectives to leaders who have embraced the opportunity and desire to learn for further development. Being able to commit to faithful men who would be able to teach others was rewarding and a blessing to my ministry.

Questions Raised in My Mind

In the pursuit to raise up theologically trained leaders in the COGOP, Grand Bahama, we must be mindful that this will result in changes. It is a known fact that changes could be a challenging factor in all areas of life: changes in the home, changes in the school, changes in the church, changes in our communities, changes in our government, changes in the laws. We live in a complex age which is forever adjusting with new developments which requires changes. These changes no doubt will affect the way we live either for the better or the worse, but a better way of life will be determined by our ability to adapt to the ever-changing, culturally diverse ways of life. We must take advantage of the new tools and methodologies for the advancement of our paths to the future.

This new approach to leadership development in the COGOP, Grand Bahama, will require a paradigm shift, which will bring about changes. The question is, how are we able to effectively bring about these changes in full cooperation with senior leaders, some of whom are fixed in their theological thinking, in leading a postmodern generation? We must bear in mind that previous generations of the COGOP preferred a hierarchical theocratic approach to leadership while this postmodern generation of believers support a team-based ministry. Their expectation suggests new models for leadership which are more biblically and theologically sound than the leadership models traditionally used in congregations of the past. It would seem necessary to use whatever method necessary to generate support from all senior ministers, those who have a wealth of experience and who need to identify with the postmodern generation to bridge the gap for succession and continuity of leadership.

Michael Todd Wilson and Brad Hoffmann share some insights on change in *Preventing Ministry Failure*, which is worth considering. They wrote,

Change is one of the biggest challenges to effective ministry leadership. For changes within the organization to be accepted, our rationale as leaders must resonate within the hearts of the people making the journey with us. The compelling reason for many will be fueled by spiritual discontent, an inward understanding that something in the present must give way for a better future. When leaders are accused of creating change for the mere sake of change, it may be that the leader failed to communicate the need clearly or that their people don't yet feel adequate spiritual discontent with the way things are. We would be wise to never embark upon change alone. A common mistake made by leaders is to unilaterally initiate change. After all we're the leader—right? Yes and no. While we may be the leader in position, we're not necessarily the ministry's most strategic influencer. We need the help of others to create and sustain the process with us, whether the change is simple or comprehensive.[4]

There are encouraging indications that participating senior leaders in this thesis-project are ready for change and are willing to support further development of future leaders, particularly the young ones. It is the general view that priority should be given to young potential leaders for succession, as two generations ago, the chronological age for young leadership was between 21 and 30 years. Many were college graduates in other arears and were able, through their leadership skills, to secure excellent secular leadership positions. If these talented young people were able to lead effectively elsewhere, those talents could be usefully employed in the church. Many of our earlier leaders expressed confidence in youths and gave them the opportunity to serve, even when they were still learning. Leaders who are trained biblically and theologically should attach themselves to younger tiers of leaders, encouraging them and looking to provide specific instruction, tangible opportunities, and a guided mentorship that will allow such leaders to flourish as the church grows and matures. It is our responsibility as senior leaders to identify potential young leaders and inspire them to use their gifting in ministry. These views give hope that full support is certain among some of our senior leaders. However, we must move

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4. Michael Todd Wilson and Brad Hoffmann, *Preventing Ministry Failure* (Downers Grove, IL: InterVarsity Press, 2007), 228-29.

forward to have all on board if we are serious about building trained and effective leaders for the future.

Ideas for Further Exploration Moving Forward

Our church's historian, Bishop Adrian Varlack, in his reflection and concluding statement for the future of the church, states,

> Some have questioned whether successive generations of leaders in the COGOP have the right to readjust its organizational structure, realign some of its doctrines, practices and concepts, and redirect its future purposes. These too are legitimate concerns, but I think they are adequately answered by at least three facts: 1] The restoration Movement, led by R. G. Spirling, W. F. Bryant, and A. J. Tomlinson (1886-1903 and beyond), itself began as a corrective to church history; 2] The COGOP itself was birthed (re-born 1923) as a corrective to what was seen as a fresh departure from sound Bible premises however then understood. Therefore, correctives are part of its spiritual DNA; 3] The COGOP's clearly stated commitment to walk in the light of ongoing change and realignments with God's purposes in building His kingdom. Consequently, the Church may from time to time, better understand those purposes. It would be irresponsible and a dereliction of duty not to make corrections when led by the Spirit to do so. Would not this premise also apply to all true Christian churches?[5]

My answer to Bishop Varlack's question is yes. We must correct our thinking in our approach to raising up theologically trained leaders in the COGOP, Grand Bahama. If the Christian church is to make a difference and have a voice in the world today, where Christendom is being questioned and challenged, it needs committed and trained leaders to fulfill the Great Commission and build the kingdom of God. The church needs leaders who are biblically and theologically trained, authoritative, spiritual, and sacrificial.

The apostle Paul said that we should "covet earnestly the best gifts."[6] These gifts are the ammunition that biblical leaders require for combating much of the spiritual warfare that we

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5. Adrian Varlack, *Foundations: Church of God of Prophecy's Concise History, Polity, Doctrine, and Future* (Cleveland, TN: White Wing Publishing House, 2010), 142.

6. 1 Cor 12:31.

encounter. I believe that we are wrestling many a spiritual battle, and Christians must be taught how to fight these battles.[7]

In moving forward, we who are in leadership roles must formulate a strategic plan for the development of future leaders that should include the mentoring of those called with their specific giftings. Senior leaders must be able to discern the calling on these new leaders' lives and allow the Holy Spirit to direct their gifts according to the need and purpose he has destined for their lives.[8] In a deliberate and proactive attempt to move in this direction in COGOP, Grand Bahama, I am recommending the program outlined below, which incorporates the pilot courses conducted in this thesis-project.

<div align="center">

Leadership Development Strategic Plan

Church of God of Prophecy

District of Grand Bahama

Leadership Development Program

Purpose

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1. Align the ministry in Grand Bahama with the "theological practices through leadership development" of the global Church of God of Prophecy (COGOP).

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7. Eph 6:10-12; 2 Cor 10:4; Luke 10:19; 9:1; Rev 12:9; John 10:10.

8. 1 Cor 12:11.

2. Develop a leadership development program to equip existing and potential ministers who have identified and demonstrated a call to ministry with the tools necessary to make an impact in pastoral and leadership ministry. The duration of the program will cover a three-year period to include both theological and practical studies.

Goals

Within a specific period of time, but not more than three years, prospects will be able to:

1. Demonstrate a growing, Christ-like character and a sense of God's calling to ministry.

2. Demonstrate significant knowledge of the Bible, interpret Scripture's meaning, and apply Scripture to contemporary situations from a theological perspective.

3. Display a biblical vision for ministry and lead with humble authority.

4. Preach and teach Scripture clearly and passionately so as to engage the mind and move the heart.

5. Demonstrate competent leadership in local church ministry.

Theological and Practical Studies—Eight Courses

A Call to the Ministry

This course is designed to assist the leader in a clear understanding of the call of God on one's life and how to identify his/her area of ministry from a scriptural context.

Church of God of Prophecy—Past, Present, and Future

This course will expose students to the history of the Church of God of Prophecy, its foundation and doctrinal position, and the leading persons in this organization. It will also create a timeline for major movements and developments in its structure and engage students into a

keen discussion of its future based on the vision of its leaders. This course has five different

sections that are consistent with the Church of God of Prophecy's CBL (Centre for Biblical

Leadership) training program. [9] Upon completion of the five required courses, students should be

able to apply for licensure for the ministry.

Old Testament Survey

This course will take the students on a journey through the history and significance of the

Old Testament: similarities, comparisons, and parallels of the various books and their connection

to our faith as believers. Students will be able to note trends, promises, and key persons of the

faith while categorizing the books and their authors.

New Testament Survey

This course will take the students through the New Testament with a view to its themes,

authors, and the historical connection to our faith. The course will give a clear outline of the

content and context of its books.

History and Theology of COGOP

This course will expose students to the critical importance of theological practice. It will

expose leaders to the three central principles that govern the church's biblical approach to

ministry: unity of purpose, unity of government, and unity of doctrine (adapted from the pilot

leadership development program).

Fundaments of Teaching/Sermon Preparation

This course is designed to help students identify the techniques and strategies required to

teach/preach and reach people. The factors that enhance a teaching/preaching session will be

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9. CBL is a part of COGOP Leadership Development and Discipleship Ministries, which develops leadership and discipleship training and equipping materials, conducts trainings; and provides resources for the global COGOP.

explored, and effective ways to reach people in ministry will be identified, demonstrated, and practiced (adapted from pilot leadership development program).

Ministry Management

This course is designed to expose students to the various parts of a ministry, the different types of ministry, and what each ministry entails. Students will learn how to set up and organize ministries within the local church. Students will be required to identify their area of ministry and prepare their philosophy for such. Students will be exposed to goal setting, working with different personalities, and ministering to a varied population. The importance of discipleship and mentoring will be discussed.

Internship/Practicum

This is a practical course that requires the student to prepare (with the aid of a mentor/supervisor) to participate in mission teams for other island districts within the Bahamas.

Students will be sent on a mission outside the district, possibly to another Family Island, and will be required to serve on a ministerial level as a mission evangelist in an affiliate Church of God of Prophecy district. The local overseer or pastor will assume the role of local supervisor; however, a member of the leadership task force will follow up via visits or other means of communication.

Upon completion of this leadership development program, students will be encouraged to continue further studies for bachelor, master, or doctoral degrees as interest increases.

Facilitation of Program for Effective Leadership Training

In order to launch this ministry, a task force will be formed to engage in the following:

1. Fund raising to supplement cost of teaching, teachers, and other expenses.

2. Establishment of a resource center or library in the local church for supplementary and complementary reading materials;

3. The organization of a learning place where students can come and learn together outside of regular teaching time, using technology.

Conclusion

It is my desire that this plan be adopted nationally in the COGOP for current and future leaders and, where necessary, tailored in a unique way to meet the needs of leadership development in all seventeen Island districts in The Commonwealth of the Bahamas. We will also seek to partner with like-minded churches, so we can share training resources and ideas as a work in progress.

In making the case for leadership development, it is ultimately critical for us to acknowledge the authority of our sovereign Lord, who established the plan and the positions for leadership in the church as found in Scripture.[10] We must depend on the leading of the Holy Spirit for direction in all our strategic planning and development of future leaders.

Like the apostle Paul, we would like to say to our potential leaders, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."[11] It is rewarding to know that we who have traveled down the road to develop ourselves in biblical and theological studies are able to commit to the training and development of successive leaders. I trust all senior, seasoned leaders will run with this vision

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10. Eph 4:11.

11. 2 Tim 2:2.

and identify those with the calling on their lives: faithful men, competent men, "good men who are full of the Holy Ghost and faith."[12] These leaders can be "good stewards of the mysteries of God,"[13] who are able to train skillfully other leaders and "equip the saints for the work of the ministry and the edifying of the body of Christ."[14] We who are trained biblically and theologically should commit to developing leaders who will carry on the work in our absence, after we have retired or been called from labor to reward.

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12. Acts 11:24.

13. 1 Cor 4:1.

14. Eph 4:12.

PREACHING AND TEACHING CHECK SHEET

Church of God of Prophecy
Pastoral Internship

Mentor Check Sheet—Session 8: "Preaching and Teaching"

Intern: _____

Mentor: _____

The purposes of this session are to:

  A. Share with the intern your thoughts and feeling on the nature of preaching and teaching.
  B. Evaluate the intern in a preaching or teaching setting.

Some questions to consider might include: (Note: please check the items actually discussed.)

For purpose "A"

  ☐ 1. What distinction do you make between preaching and teaching? What is the purpose of each?

  ☐ 2. How do you plan your preaching (what are your feelings or experiences with utilizing a sermon "series?)

  ☐ 3. How do you go about preparing a sermon for this congregation?

  ☐ 4. What role do you feel the pastor should take in regular teaching responsibilities?

For purpose "B"

Please rate the intern's sermon or lesson on the following: (W=Weak   A=Average   G=Good   E=Excellent)

	W	A	G	E
Clarity of one main idea	____	____	____	____
Interesting introduction	____	____	____	____
Sub points well related to main point	____	____	____	____
Use of Scripture (correctly and well used)	____	____	____	____
Good conclusion	____	____	____	____
Apparent preparation	____	____	____	____
Love and concern	____	____	____	____
Confidence and poise	____	____	____	____
Wise use of time	____	____	____	____

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Church of God of Prophecy
Pastoral Internship

Mentor Check Sheet—Session 8: Continued

■ Briefly state the theme of the intern's sermon or lesson.

_____

_____

■ What strengths did the intern show in this sermon/lesson?

_____

_____

■ What areas should the intern give attention to in future sermons or lessons?

_____

_____

Comments:

_____

_____

_____

_____

_____

_____

Date of Meeting: _____

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Biblical and Theological Training within the COGOP

This questionnaire is designed to gather information about your background and current thinking about leadership training. This is a confidential and anonymous survey and at no time will you be asked to identify yourself. Please do not place your name on any of the materials. The information you provide will be presented only in summary form, in combination with responses from other participants.

I realize that your time is valuable so I have deliberately designed this questionnaire so that it should take you no longer than 10 minutes to complete. You need to be 18 years or older to participate in this study.

Thank you for taking the time to participate in this important project. By completing this anonymous questionnaire, you have given your consent that you are a voluntary participant in this study.

This study is being conducted as partial fulfillment of my Doctor of Ministry thesis at Gordon-Conwell Theological Seminary in Hamilton, Massachusetts, USA.

George E. Thompson

1. Which position within the Church of God of Prophecy best describes your current role?

- ◯ Bishop, Pastor, Minister
- ◯ Deacon, Ministry leader
- ◯ Sunday School teacher
- ◯ Mission Team leader
- ◯ None of the above

2. What is your age?

- ◯ 18-24
- ◯ 25-34
- ◯ 35-44
- ◯ 45-54
- ◯ 55-64
- ◯ 65+

3. What is your sex?

- ◯ Male
- ◯ Female

4. How many years have you worked in ministry within the COGOP?

- ◯ 0 - 3 years
- ◯ 4 - 10 years
- ◯ 11 - 20 years
- ◯ Over 20 years

1

5. What best describes your educational background?

○ Did not complete high school

○ High school graduate

○ College or University graduate

○ Completed a master's or doctoral degree

6. Do you have current plans to obtain more training for your ministerial roles within the COGOP?

○ Yes

○ No

○ Unsure

7. Do you believe you would benefit from additional Biblical and theological training?

○ Most definitely   ○ A little

○ Considerably   ○ Not at all

○ Somewhat

8. Are you motivated to gain additional Biblical and theological training if it was available?

○ Most definitely   ○ A little

○ Considerably   ○ Not at all

○ Somewhat

9. Comment on how you believe receiving additional Biblical and theological training could benefit your work?

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10. Comment on some of the obstacles that might prevent you from receiving additional Biblical and theological training?

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Thank you for taking the time to participate in this survey.

2

OPEN-ENDED QUESTIONS AND RESPONSES

Comment on how you believe receiving additional biblical and theological training could benefit your work.

- Would like to be effective in ministry as I am taking mission work seriously. Courses in these areas would be helpful.

- Aspiring for ministry and courses geared to Biblical and Theological thinking would be an asset.

- Being able to properly interpret the Bible and think theologically.

- Developing leaders through in-house and continuing education.

- Better understanding of the bible and application of same in ministry.

- Formation of biblical and theological thinking in ministerial development.

- Understanding the Bible in its entirety and leadership development for full time ministry.

- As a mission team leader, it is necessary to share God's Word and reach others meeting their needs both physical and spiritual.

- As a pastor, I will be able to meet the expectation of my members in a leadership role.

- It will provide much needed resources and networking; towards personal spiritual enrichment and prepare one for effective ministry having delved deeper into scriptural truths.

- We never stop learning, so further development is essential to building the work and education helps us achieve that goal.

- I believe that this is beneficial for providing context of the gospel. Additionally, it provides the theoretical theological knowledge coupled with spiritual insight and guidance.

- Makes you more knowledgeable about the teaching of the church and prepares you for Discipleship within the church, community and the ministries of which I am involved.

Comment on some of the obstacles that might prevent you from receiving additional biblical and theological training.

- Current time management and finances are limiting factors.

- Not full-time pastor with secular responsibilities.

- Time, as I am working on a secular job and pastoring simultaneously.

- My involvement in carrying out ministry work. Sometimes the business of the duty of leaders carrying out their functions restrict them from moving forward effectively with further training.

- As a retired person there might be financial challenges which may prevent me from getting this training. Also, the location of the training, if not in my immediate area can be an obstacle for me.

- As a former police detective and banker, it was by God's grace I was able to be successful in those careers without a high school diploma or college degree. Incidentally not having these credentials limit me.

- Insufficient time spent in training the local church. Too many activities that do not focus on training.

- It's tough to balance work, family and spiritual life. Where I am in my current position, this would be challenging.

GCTS INFORMED CONSENT DOCUMENT

Project Title: How to raise up theologically trained leaders in the COGOP in Grand Bahama
Principal Investigator: George E. Thompson

PURPOSE

This is a research study. The purpose of this research study is to learn more about your perspective on leadership development for current or future leaders within the COGOP. The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

We are inviting you to participate in this research study because of your involvement in the development of leaders, both in the church and in our educational institutions. It is felt your participation would add value to the project, based on your experience in your specialized fields.

PROCEDURES

If you agree to participate, your involvement will last for approximately 20-30 minutes. The following procedures are involved in this study: Your participation includes answering questions about your attitudes and thoughts about leadership development. There is the possibility I will record our conversation. The recording would be used only to capture accurately what you said for the purpose of a transcript. Your name or any identifying information would not be included. By participating in the interview, you are agreeing to have your comments recorded.

RISKS

There are no foreseeable risks in participating in this project.

BENEFITS

The potential personal benefits that may occur as a result of your participation in this study are that you will have helped me better understand your perspectives on leadership development and that society may benefit from this study for continuity and succession of leadership development.

COMPENSATION

You will not be compensated for participating in this research project.

CONFIDENTIALITY

Records of participation in this research project will be kept confidential to the extent permitted by law. To ensure confidentiality, identification numbers will be used and the data will be stored in a secured fireproof safe, under the custody of the researcher. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

VOLUNTARY PARTICIPATION

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. Data collected from the participant prior to withdrawal will be destroyed. There will not be compensation for participating in this project.

QUESTIONS

Questions are encouraged. If you have any questions about this research project, please contact: George Thompson, 242-373-6269, e-mail dgmthompsons@gmail.com. If you have questions about your rights as a participant, please contact the Co-Chair of the Institutional Review Board, Dr. David A. Currie, at: dcurrie@gordonconwell.edu or 978-646-4176.

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed):

_____

_____   _____

(Signature of Participant)   Date)

RESEARCHER STATEMENT

I have discussed the above points with the participant. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.

_____   _____

(Signature of Researcher)   (Date)

INVITATION EXTENDED TO PARTICIPANTS

Bishop George E. Thompson

P. O. Box F42007

Freeport, Grand Bahama

The Bahamas

Telephones: 242-373-6269/242-373-3464/242-357-5311/242-825-5311

Emails:dgmthompsons@hotmail.com – dgmthompsons@gmail.com

Dear Participant,

The attached research study is designed to learn more about your perspective on leadership development for current and future leaders within the Church of God of Prophecy, The Bahamas.

Should you agree to participate in the research study, we have provided a self-explanatory consent document for your review and execution along with supplemental semi-structured interview questions for your ease of reference. Knowing that your time is valuable, your involvement in the process should last approximately 20-30 minutes.

This study is being conducted as partial fulfilment of my Doctor of Ministry thesis for graduation in May 2020 at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, USA.

Thank you for taking the time to participate in this important project and your perspective is valued and appreciated. May God bless you richly.

Sincerely,

Bishop George E. Thompson

APPENDIX F

SEMI-STRUCTURED INTERVIEW QUESTIONS

Area of Service:

☐ Bishop Pastor ☐ ☐ Minister

1. From your perspective, how important is it to have succession planning in ministry for developing the next generation of leadership?

2. Comment on the role that you believe a seminary or in-house training is necessary to develop current and future leaders.

3. Armed with God's Word, the Holy Spirit, and theological orientation, do you believe leaders can be more effective in the delivery of ministry and succession of leadership?

4. As experienced leaders, to what degree do you think we are meeting the expectations of the generation of twenty-first-century congregants?

5. Do you think it is necessary to revisit our thinking and methodology if we are going to attract young leaders and develop their leadership skills?

6. Should priority be given to young potential leaders for leadership development and succession?

7. Which of the following areas could assist in leadership development?

☐ Leader as a person

☐ Leader as a caregiver/counselor

☐ Leader as a preacher/teacher

	Leader as an administrator
	Leader as a servant
	Leader as a mentor
	Leader should be a good steward, accountable and ethical

8. Other areas, as in #7 above, that you feel are necessary for leadership development:

9. Do you have any questions for me that you would like to ask at this time?

Thank you for taking the time to give me your perspective on these issues.

SYLLABUS FOR HISTORY AND THEOLOGY OF COGOP

Pilot Program

Leadership Development Program

Grand Bahama District

History and Theology of COGOP (HT001)

Course Objectives

A. To exposed students to the critical importance of theological practice exposing leaders to the three central principles that govern the church's biblical approach to ministry: unity of purpose and history, unity of government, and unity of doctrine.

B. There are several ways in which this course may be used:

1. Leader as a person

2. Leader as a preacher/teacher

3. Leader as a servant

4. Leader as an administrator

5. Leader as a mentor

Required Texts

1. The Holy Bible (King James Version or New International Version)

2. Adrian L.Varlack, *Foundations: COGOP Concise History, Polity, Doctrine, and Future*

Course Requirements

A. Attendance – This course is taught in an intensive mode and therefore, it is necessary to be in attendance every night.

B. Participation in assigned study groups is the responsibility to oneself, but also to the other members of the class.

Pre-Class Assignments

Read chapters 1and 2, pages 11-31, *Foundations*

Post-Class Assignment

Final Exam: The exam consists of 90 questions based on the material covered in Foundation. All questions are answered by "fill in the blank."

Grading

A score of 90% is needed to pass the examination. You may refer to the contents of *Foundations* in order to complete the exam unless instructed otherwise in the context of the group study. Students taking the exam in the group study setting should give their completed examinations to the instructor for grading.

Important

Classes held July 8-19, 2019, nightly, from 7 pm to 10 pm in Fellowship Hall at Community at Heart Tabernacle

Take-home exam is due on or before July 29, 2019, at 6 pm

Course fee: $50.00, includes book, certificate, and breaks; fee is due upon registration

Class Schedule

Monday, July 8, 2019

6:45 pm, Devotional

7:00, Registration/Course Outline

8:00, Break

8:15, History and Unity of Purpose, chapter 1: "Beginning Concepts"

9:00, Break

9:15, History and Unity of Purpose, chapter 2: "The Name 'Church of God of Prophecy'"

10:00, Closing

Tuesday, July 9, 2019

6:45 pm, Devotional

7:00, History and Unity of Purpose, chapter 3: "The Search for Greater Truth"

8:00, Break

8:15, History and Unity of Purpose, chapter 4: "Failures and Opportunities"

9:00, Closing

Wednesday, July 10, 2019

6:45 pm, Devotional

7:00, History and Unity of Purpose, chapter 5: "A Period of Stability"

8:00, Break

8:15, History and Unity of Purpose, chapter 6: "Transition and Change"

9:00 Closing

Thursday, July 11, 2019

6:45 pm, Devotional

7:00, History and Unity of Purpose, chapter 7: "Into the New Millennium"

8:00, Break

8:15, Organizational Structure and Unity of Government, chapter 8: "Polity and Practice"

9:00, Closing

Friday, July 12, 2019

6:45 pm, Devotional

7:00, Theological Practices and Unity of Doctrine, chapter 9: "Doctrine"

8:00, Break

8:15, Future, chapters 10 and 11: "The Future," "Reflections and Conclusions"

9:00, Closing

APPENDIX H

BIBLICAL DOCTRINES

Biblical Doctrines	Doctrine Summary	Scripture Reference
Repentance	The presence and work of the Holy Spirit in the world and upon the human heart through the gospel of Jesus Christ	John 16:8-11
Justification	Justification is both a state and act: On the part of the repentant one, it is the state of being without offense toward God	Romans 5:1-2
Regeneration/Born Again	Regeneration describes the work of God in providing new spiritual life in the believer	Ephesians 2:1
Sanctification	Sanctification, like salvation, ultimately spans the entire life of the believer. Initially, it is a work of grace, subsequent to being justified, regenerated, and born again	1 Corinthians 1:2
Holiness	Holiness is a command of our Lord: "Be ye holy; for I am holy"	1 Peter 1:16
Baptism with the Holy Spirit	This indwelling is a definite, instantaneous experience described in the Scriptures by the word "baptism" and is always accompanied by the evidence of speaking in other tongues as the Spirit gives utterance	Acts 2:38-39; 8:14-17; 10;44-46; 19:2-7; John 14:17
Speaking in Other Tongues	Speaking in (with) other tongues (languages): magnifying God through uttering his wonderful works in languages normally unknown to the speaker	Acts 2:4-8; 10:44-46
Fruits of the Spirit	Daily walking and living in the Spirit will cause the fruit of the spirit	Galatians 5:22-23

	to be regularly manifested in the life of the believer	
Full Restoration of the Gifts to the Church	In accordance with the Spirit's work, various spiritual gifts are given to and in the church and are manifested through individuals, sometimes in an apparently resident manner (repeatedly), and, at other times, spontaneously as by direct unction of the Spirit in a given setting	Romans 12:4-8
Signs Following Believers	Because of spiritual gifts and the sovereign work of the Holy Spirit, miraculous signs and wonders may accompany the work and ministries of true believers	Mark 16:17-18, 20
Divine Healing	God's sovereign grace and mercy, through the atonement of Jesus Christ for all our sins and ultimately for all the consequences of sin, provides for the healing/salvation of our souls as well as our bodies in his work on Calvary	Mark 3:1-5, 9-12, 14-15; Matthew 10:8; Acts 5:12
Water Baptism	The act of being immersed in water according to the commandment and instructions of Christ	Matthew 28:19
Lord's Supper	A sacred ordinance that our Lord himself institute on the night he was betrayed as he ate the Passover with his disciples; he instructed that this be done in remembrance of him	Luke 22:14-22
Washing the Saints' Feet	Feet washing was instituted by Jesus on the night of the Last Supper and is considered by the church as a New Testament ordinance that we are enjoined to observe	Mark 14:12-17
Tithing and Giving	Paying of one-tenth of our increase into the treasury of the church	Genesis 14:18-20; Proverbs 3:9-10
Restitution Where Possible	Act of restoring something wrongfully taken or the satisfying of one who has been wronged	Luke 19:8-9

Premillennial Second Coming of Jesus	Our Lord Jesus Christ is coming back to earth again, and the church understands this coming in two phases.	1 Thessalonians 4:16-17; 1 Corinthians 15:51-52
Resurrection	God's plan for the world includes a time of accountability of all people (living and dead) before his judgment seat; for this reason, all the dead, both righteous and wicked, will be resurrected	Daniel 12:2; Acts 17:30-31; 24:15; 2 Corinthians 5:10
Eternal Life for the Righteous	Those who die in the Lord and those who are serving him when he returns will receive the reward of eternal life	John 17:3; Romans 6:22-23
Eternal Punishment for the Wicked	How we live our lives in this present world determines our destiny in the next, our eternal reward; the unconverted and wicked are doomed to eternal punishment from which there is no escape, no liberation, no annihilation	Daniel 12;2; Romans 2:4-9
Abstinence from All Liquor or Strong Drink	"And be not drunk with wine, wherein is excess; but be filled with the Spirit." "Every one of you should know how to possess his vessel in sanctification and honor."	Proverbs 20:1; Isaiah 28:7; Proverbs 23:20-21; 1 Thessalonians 4:4
Concerning Tobacco, Opium, Morphine, etc.	Addictions and enslavement to drugs or other substances are incompatible with the surrender of our bodies to the Lord as holy vessels of honor for his use	2 Corinthians 7:1; 1 Corinthians 6:19-20; Romans 12:1- 2; 1 Thessalonians 4:4
Concerning Foods and Drinks	"Let no man therefore judge you in meat, or in respect to an holy day, or of the new moon, or of the sabbath days: Which are shadow of things to come; but the body is of Christ"	Colossians 2: 16-17
On the Sabbath	The book of Genesis tells us that on the seventh day God ended his work and blessed that day and sanctified it	Genesis 2:2-3
Adornment	Scripture does not prohibit the use of a cultural wedding symbol due to	1 Corinthians 11:8; Ephesians 5:22-23

	marital, social, and cultural conditions, nor does it establish its necessity	
Membership in Lodges or Secret Societies	The Bible is opposed to the people of God being unequally yoked together with unbelievers; it is opposed to deeds done in secret, and it demands the complete and undivided loyalty of God's children	2 Corinthians 6:14-18; John 18:20; Luke 16:13
Wholesome Speech of the Believer	The taking of an oath is a vain thing and is condemned in the Scriptures	Matthew 5:34-37; James 5:12
Marriage, Divorce, and Remarriage	COGOP affirms the biblical teaching that marriage is sacred and should not be entered into lightly and is a covenant relationship between one man and one woman	Genesis 1:26-27; 2:18-25; Deuteronomy 6:7; Matthew 5:32; 14:3-4; 19:3-12

SYLLABUS FOR FUNDAMENTALS OF PREACHING AND

EXPLORING THE BIBLICAL TEXTS

Pilot Program

Leadership Development Program

Grand Bahama District

Fundaments of Preaching/Exploring the Biblical Texts (FP/EBT 002)

Course Objectives

1. To enhance preaching skills 1) through rigorous hermeneutic examination of various biblical texts and genres in group discussions, and 2) by looking at a specific preaching style which focuses on the "big idea" of a selected text, and 3) learning how to preach without use of notes.
2. There are several ways in which this course may be used:
   a. To enhance the preaching skills of students
   b. To appreciate the benefits of sound exegetical practice in interpreting various genres of Scripture
   c. To become familiar with different ways of preaching methodology: The sessions will consist of a lectures and discussion, with a heavy emphasis on inductive learning, participation, and presentations by participants.

Required Texts
Haddon Robinson, *Biblical Preaching* (ISBN: 0801022622)
Keith Wilhite and Scott M. Gibson, *The Big Idea of Biblical Preaching* (ISBN: 0801091586)

Course Requirements
3. Attendance: This course is taught in an intensive mode and therefore, it is necessary to be in attendance every night.
4. Participation in assigned study groups is the responsibility to oneself but also to the other members of the class.

Pre-Class Assignments

Listed below are selected texts you need to explore on your own prior to the start of the course. Study them in their context, and then write down what you think are the subject question and the complement answer (concepts defined in the required reading), at the same time getting the idea of the passage, as per Robinson's *Biblical Preaching.* See also Wilhite and Gibson, *Big Idea of Biblical Preaching*, specifically pages 163-72. Then think about how this text might apply to a modern audience.

Two weeks prior to the program, a speaker from each of the seven churches will be assigned a specific passage for a sermon so that he or she can do more exegesis in preparation for developing the sermon during the program. A participant should not prepare the actual sermon until he or she has participated in the lectures and discussions during the first three sessions of class. Participants will be penalized in sermon evaluations for failing to follow the noted instructions.

Psalm 100	Matthew 5:38-48	Psalm 73
Psalm 127	Luke 10:38-42	Luke 8:4-18
Mark 4:35-41	1 Peter 5:1-4	

Sermon Evaluations

Remember preaching will be done without notes, and part of the instruction in the first three sessions will help you learn how to preach without notes. Sermons should be no longer than 20 minutes. The order for preaching will be assigned during registration of the course. There is no dress code; informal wear is entirely appropriate for the occasion. Sermon evaluation will be based on four areas: organization, content, style and delivery, and general effectiveness. After each of the sermon presentations, there will be a feedback session with all participants of the course.

Class Schedule

Monday, August 12, 2019
6:00 pm, What's the Big Idea?
7:00, Tools of the Trade
8:00, Break
8:30, Exploring Biblical Text
9:00, Subject/Complement Worksheet
10:00, Closing

Tuesday, August 13, 2019
6:00 pm, The Road from Text to Sermon
7:00, The Arrow and the Target
8:00, Break
8:30, Exploring Biblical Text

9:00, Subject/Complement Worksheet
10:00, Closing

Wednesday, August 14, 2019
6:00 pm, Start with a Bang and Quit All Over
7:00, Exploring Biblical Text
8:00, Break
8:30, Sermons/Evaluations (Two)
10:00, Closing

Thursday, August 15, 2019
6:00 pm, Exploring the Biblical Text
7:30, Break
8:00, Sermons/Evaluations (Three)
10:00, Closing

Friday, August 16, 2019
6:00 pm, Exploring the Biblical Text
7:30, Break
8:00, Sermons/Evaluations (Four)
10:00, Closing

EXPLORING THE BIBLICAL TEXTS SAMPLE

Text: *Psalm 112 (Poetry)*

112:1 Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments. 2 His seed shall be mighty upon earth: the generation of the upright shall be blessed. 3 Wealth and riches shall be in his house: and his righteousness endureth for ever. 4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. 5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion. 6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. 7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. 8 His heart is established, he shall not be afraid, until he see his desire upon his enemies. 9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. 10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Why was it necessary for the psalmist David to exhort the importance of fearing the Lord? The fear of the Lord is the beginning of wisdom and secures promises and blessings

Godly fear that leads to delight in the service of God is substantially blessed.

In this "complementary psalm" the writer sets forth the blessedness of the true worshipper of God. He is blessed in his seed, in his possessions, in his unchanging goodness, in his many virtues, in his management of affairs, in his great trust and confidence in God and in his attainment to honor. The ungodly man is consumed with envy at the sight of him.

What functional question does the biblical writer address?	The advantages of being devoted, reverent, and obedient to the will of God, securing his favor and blessings

What questions do you have to answer for your listeners?	What are the work and character of those who fear God?
	How blessings of God are passed on from generation to generation
	How one comes out of darkness by obeying the Creator's will and turning toward the light
	What are the secrets of being fearless of evil tidings?
	How trust triumphs over fear
	How is giving a service to God?

Outline

Homiletical Idea

Blessings promised to those who fear and obey the Lord.

Purpose

As a result of hearing this sermon, I want my listeners to know

- Blessings are promised to the true worshipper of God.

- His seed shall be mighty on the earth.

- Prosperity is evident in his house.

- Generosity is necessary and should be practiced, particularly to those in need.

- He will guide his affairs with discretion.

- Self-righteous men praise themselves, but he who has been made righteous by grace, renders all the praise to the Lord.

Introduction

When a man truly "fears God" and truly "loves and obeys God's Word," that man is on his way to true godliness. His life is going to be productive and successful. There are promises associated with a man who fears God and finds great delight in his commands: there are promises concerning his children; his character; his conduct; his confidence; his charity; his commendation. This passage sounds similar to another passage that expresses the benefits and

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advantages of men behaving godly . . . by fearing God and loving God's Word and pursuing his greatness. The passage (Ps 1:1-3) states: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." This is the kind of man the world needs; this is the kind of man our wives need; this is the kind of man our children need; this is the kind of man our churches need, and this is the kind of man our communities need and by extension the world. It is said that we have to praise the Lord that there are a people in the world who fear him and serve him, and that they are a happy people; which is owed entirely to his grace. Their fear is not that which love casts out, but that which love brings in.

Passage Outline

I. The characteristics of a godly man
   a) Feareth the Lord
   b) Delights greatly in his commandments
   c) Is upright
   d) Is merciful
   e) Gives honor to God

II. The advantages of being a godly man
   a) Blessed in posterity
   b) Blessed in possessions
   c) Blessed in his influence
   d) Blessed in his calamities
   e) Blessed in his steadfastness
   f) Blessed in his memory
   g) Blessed with fearlessness of soul
   h) Blessed with exaltation

Conclusion

David echoes these sayings, and did so by linking itself to the former one found in Psalm 1:1-3. It deepens the sayings by pointing out that the fear of Jehovah is a fountain of joy as well as of wisdom and that inward delight in the Law must precede outward doing of it. The familiar blessing attached in the Old Testament to godliness, namely, prosperous posterity, is the first of the consequences of righteousness which the psalm holds out. That promise belongs to another order of things from that of the New Testament; but the essence of it is still true, namely, that the only secure foundation for permanent prosperity is in the fear of the Lord. If through divine grace we find ourselves described in these two sentences, we should give all the praise to God, for he hath wrought all our works in us, and the dispositions out of which they spring. Let self-righteous men praise themselves, but he who has been made righteous by grace renders all the praise to the Lord.

APPENDIX K

SUBJECT/COMPLEMENT WORKSHEET

1. "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." (Prov 22:1)

Subject:

Complement:

Exegetical Idea:

Homiletical Idea:

2. "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov 3:5-6)

Subject:

Complement:

Exegetical Idea:

Homiletical Idea:

3. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John 2:15-17)

Subject:

Complement:

Exegetical Idea:

Homiletical Idea:

4. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:16-18)

Subject:

Complement:

Exegetical Idea:

Homiletical Idea:

5. "The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Ps 24:1-4)

Subject:

Complement:

Exegetical Idea:

Homiletical Idea:

6. "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." (Ps 23:1-6)

Subject:

Complement:

Exegetical Idea:

Homiletical Idea:

APPENDIX L

SERMON EVALUATION

Sermon Evaluation

Speaker:_____ Box:_____

Course:_____ Date: _____
Evaluator:_____

Introduction   **I. Organization**

_____ Does it get attention?
_____ Does it touch some need directly or indirectly?
_____ Does it orient you to the subject?
_____ Or does it orient you to the first point?

Structure

_____ Is the development clear?
_____ Is the overall structure clear?
_____ Are the transitions clear?
_____ Do they review?
_____ Is there a logical link between the points?
_____ Do the points relate back to the main idea?
_____ Can you state the central idea?

*Idea:*_____

_____

Conclusion

_____ Does the sermon build to a climax?
_____ Is there an adequate summary of ideas?
_____ Are there effective closing appeals or suggestions?

1 2 3 4 5 6 7 8 9 10

Rating: 1: Failure, 10: Excellent

Comments: _____
_____
_____
_____
_____
_____
_____
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_____
_____
_____
_____

Subject   **II. Content**

_____ Is the subject significant?
_____ Is the sermon built on *solid exegesis*?
_____ Does the speaker show where he or she is in the text?
_____ Is the analysis of the subject thorough and logical?
_____ Does the speaker convince you he or she is right?
_____ Does the content show originality?

Supporting Material

_____ Is the supporting material *logically* related to the point?
_____ Is it interesting? Varied? Specific? Sufficient?

1 2 3 4 5 6 7 8 9 10

Rating: 1: Failure, 10: Excellent

Word Choice   **III. Style & Delivery**

_____ Does the speaker use grammar correctly?
_____ Is the vocabulary concrete? Vivid? Varied?
_____ Are words used correctly?
_____ Does the word choice increase the sermon's effectiveness?

Intellectual Directness

_____ Does the speaker want to be heard?
_____ Is the tone conversational?
_____ Is he or she friendly?
_____ Does the sermon sound memorized?
_____ Are the words pronounced correctly?

Oral Presentation

_____ Is the voice easy to listen to?
_____ Is there vocal variety? (Pitch, Pace, Punch, Pause, Progress)

Physical Presence

_____ Is his or her entire body involved in the delivery?
_____ Is there an effective use of gestures?
_____ Are they spontaneous?
_____ Are there distracting mannerisms?
_____ Are there good facial expressions?

1 2 3 4 5 6 7 8 9 10

Rating: 1: Failure, 10: Excellent

Comments: _____
_____
_____
_____
_____
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_____
_____
_____
_____

IV. General Effectiveness

_____ Is the sermon adapted to your interests?
_____ Is it related to your knowledge?
_____ Does the speaker look you in the eye?
_____ Do you feel that he or she is aware of audience response?

Overall Grade:

1 2 3 4 5 6 7 8 9 10

Rating: 1: Failure, 10: Excellent

APPENDIX M

EXPLORING THE BIBLICAL TEXTS FEEDBACK SAMPLE

Feedback Session with Members of the Class

Sermon: Hebrews 6:19

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into

that within the veil"

How might the sermon be summarized in one sentence?	An inspiring sermon on being anchored steadfastly in the hope of Jesus
Did the sermon say what the passage says?	Yes
What did the preacher do well? Name and comment on one specific thing:	Brought home the message that one being anchored in Jesus is the hope of the believer. While we may experience devastating storms in our lives, Jesus, who is the rock of ages, holds the anchor of the soul and guarantees safe passage to our eternal home.
What could student do to improve? Name and comment on one specific thing:	Sermon could have benefited with a few illustrations.

	Earthly hope of the believer: How people put their hope in politicians, jobs, finances, and education, resulting in disappointments and failures. There are no failures or disappointments in the hope of Jesus, whose words are truth and will not return to him void but will accomplish all that is intended and promised.

APPENDIX N

STUDENTS IN THE TWO COURSES

OF THE PILOT LEADERSHIP DEVELOPMENT PROGRAM

APPENDIX O

ORDINATION SERVICE FOR SOME OF THE STUDENTS

FROM THE DEVELOPMENT PROGRAM

Policy and Procedures Used for Licensure/Ordination

Participants, having successfully completed the required foundation courses of the COGOP, which were included in the leadership development pilot program course (History and Theology of COGOP), were eligible for licensure once they had completed a minimum of one year as a lay minister and had demonstrated competence as a minister. Their pastors made recommendations for licensure to the national overseer, who approved the recommendations with the condition that the local church in a regular or called conference had set forth the candidates for the ministry.

Once the national overseer and the local churches had approved the candidates for licensure, applications were completed by the candidates and submitted to the national overseer, who made arrangement for the candidates to appear before a review board comprising nine bishops including the national overseer. The candidates were examined regarding knowledge of the Scriptures, doctrine, church history, polity, personal and family devotional life, family life, personal business, financial situation, and personal standing in the community. Once the review board was satisfied that the candidates were ready for licensure or ordination they made the necessary recommendations that the candidates be licensed or ordained.

Following the approval of the review board for licensure, letters along with candidates' applications and church and pastors' endorsements, were forwarded to the general presbyter's office. The general presbyter reviewed and approved the applications and issued a license or ordination certificate jointly signed with the national overseer. In a special service officiated by the national overseer, the candidates were ordained and extended certificates of licensure or ordination.

For consistency and compliance with biblical principles, the COGOP recommends that when persons receive their ministerial license this be accompanied by the "laying on of hands" with prayer. After licensing, the minister continues to be a private member of the local church and is subject to its government and discipline as prescribed by the International Assembly. However, in matters relating to his or her ministry, the minister is under the supervision of the presbytery. The local church may take no action regarding the termination of the licensed minister.

APPENDIX P

COURSE EVALUATIONS

The main purpose of these course evaluations is to provide information that may assist in the development of future courses in the COGOP LDP. Using the Likert scale, kindly indicate your assessment of the subject courses: 1. Emphatically agree, 2. Somewhat agree, 3. Somewhat disagree, 4. Emphatically disagree and 5. Not applicable.

History and Theology of COGOP

	1	2	3	4	5
The course fulfilled its objectives outlined in the syllabus	1	2	3	4	5

	1	2	3	4	5
The course was clearly organized	1	2	3	4	5

	1	2	3	4	5
The course helped me to understand the history and polity of COGOP	1	2	3	4	5

	1	2	3	4	5
Lectures were clear and easy to follow	1	2	3	4	5

	1	2	3	4	5
Lectures contributed to my future ministry and service to God's people	1	2	3	4	5

	1	2	3	4	5
Opportunity was given to students to ask questions and discuss the material	1	2	3	4	5

	1	2	3	4	5
The course is designed to develop the next generation of COGOP leaders	1	2	3	4	5

Your Written Comments

What did I find most valuable in the course?
What part has this course played in my ministry?
Other desired courses in Leadership Development:
Any other comments:

Fundamentals of Preaching/Exploring the Biblical Text

The course fulfilled its objectives outlined in the syllabus	1	2	3	4	5

The course was clearly organized	1	2	3	4	5

The course assisted with sermon preparation and delivery of God's Word	1	2	3	4	5

The course encouraged me to become knowledgeable of God's inerrant Word, competent in its interpretation, proclamation, and application in the contemporary world	1	2	3	4	5

The course enhanced my preaching skills	1	2	3	4	5

The course helped me to appreciate the benefits of sound exegetical practice in interpreting various genres of Scripture	1	2	3	4	5

The course exposed me to different methodology of preaching	1	2	3	4	5

The course is designed to develop the next generation of COGOP leaders	1	2	3	4	5

Your Written Comments

What did I find most valuable in the course?
What part has this course played in my ministry?
Other desired courses in Leadership Development:
Any other comments:

Evaluation Results

Information gathered using the Likert scale revealed the following:

History and Theology of COGOP

- 98% of respondents (30) emphatically agreed that the course fulfilled its objectives.
- 99% of respondents (30) emphatically agreed that the course was clearly organized.
- 97% of respondents (30) emphatically agreed that the course helped to understand the History and Polity of COGOP.
- 99% of respondents (30) emphatically agreed that the lectures of the course were clear and easy to follow.
- 87% of respondents (30) somewhat agreed that the lectures contributed to their future ministry and service to God's people.
- 100% of respondents (30) emphatically agreed that students were given the opportunity to ask questions and discuss the material.
- 100% of respondents (30) emphatically agreed that the course is designed to develop the next generation of COGOP leaders.

The high percentages in all arears would suggest that there is a heightened desire for future training and development for succession/continuity of leadership in COGOP. A sample of the written comments in the course evaluation revealed the following:

Question: What did I find most valuable in the course?
Answers:
   a. New insight to the History and Polity of COGOP – Unity of purpose, government, and doctrine.
   b. Knowledge gained through the understanding of unity of purpose, government, and doctrine of COGOP.
   c. The doctrine is being continuously studied and reviewed to ensure we keep in line with Scriptures, and change where necessary.

Question: What part has this course played in my ministry?
Answers:
   a. Theological training
   b. An appreciation of the past, to embrace the present, and look to the future with hope as we adjust where and when necessary to secure stability in the retention of membership growth and global mission
   c. To think biblically and theologically

Comment: Other desired courses in Leadership Development:
   a. Old and New Testament Survey
   b. Old and New Testament Survey and Spiritual Formation
   c. COGOP History and Theology

Any other comments:
  a. Timely course and a must for future pastors and ministers
  b. If we in the COGOP are going to see continuity in leadership, we must strategically train and mentor young women and men intentionally.
  c. This has been a wonderful experience and training should be ongoing.

Fundamentals of Preaching/Exploring the Biblical Text

- 100% of respondents (30) emphatically agreed that the course fulfilled its objectives.
- 99% of respondents (30) emphatically agreed that the course was clearly organized.
- 98% of respondents (30) emphatically agreed that the course helped with sermon preparation and delivery of God's Word.
- 99% of respondents (30) emphatically agreed that the course encouraged them to become knowledgeable of God's inerrant Word, competent in its interpretation, proclamation, and application in the contemporary world.
- 86% of respondents (30) somewhat agreed that the course enhanced their preaching skills.
- 87% of respondents (30) somewhat agreed that the course helped them to appreciate the benefits of sound exegetical practice in interpreting various genres of Scripture.
- 100% of respondents (30) emphatically agreed that the course disposed them to different methodology of preaching.
- 97% of respondents (30) emphatically agreed that the course was designed to develop the next generation of COGOP leaders.

Students' positive responses to the different ways of preaching and the application of sound exegetical practice and the interpreting of Scripture are evident in the high percentages noted. There is also a heightened desire for future training in this area for the effective delivery of God's Word. A sample of the written comments in this course evaluation, revealed the following:

Question: What did I find most valuable in the course?
Answers:
  a. The biblical and theological approach to preaching.
  b. The course exposed preachers to new concepts in the delivery of God's Word.
  c. The course enhanced my preaching skills and biblical and theological thinking.

Question: What part has this course played in my ministry?
Answers:
  a. Developed my preaching skills.
  b. Gave insights in exegetical practice in biblical interpretation.
  c. The ability to use different methods in preaching.

Comment: Other desired courses in Leadership Development:
  a. Sermon preparation and courses that can prepare me for theological studies.
  b. Courses in spiritual and theological formation.

    c.   Biblical preaching and History and Polity of COGOP

Any other comments:
    a.   The church is moving in the right direction in formally training its leaders for the future. If we are going to attract young potential leaders we must change the way we think when it comes to developing leaders who has to minister a modernized generation who have great expectation.
    b.   The course is highly recommended and all lay ministers and ministers should take advantage of them. The church must strategically train and mentor young women and men purposely.
    c.   Happy for the experience and look forward to additional training in these areas of studies.

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